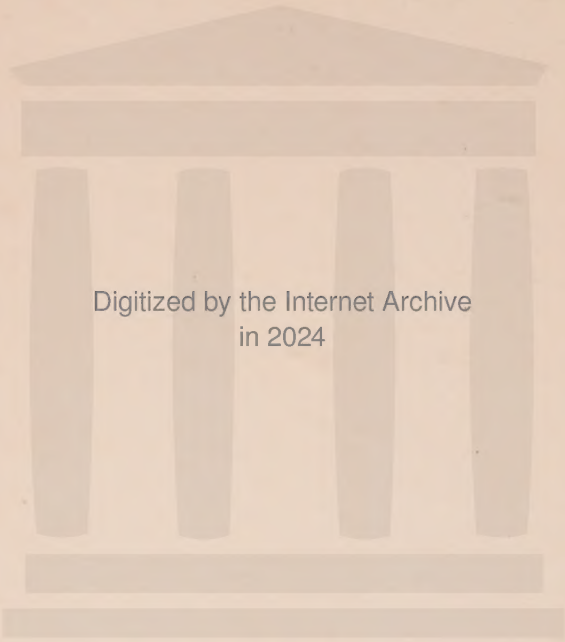
American Presbyterianism

by

Robert M. Patterson D.D. L.L.D



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AMERICAN

PRESBYTERIANISM

IN ITS

DEVELOPMENT AND GROWTH

BY THE

REV. ROBERT M. PATTERSON, D. D., LL.D.

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PHILADELPHIA
PRESBYTERIAN BOARD OF PUBLICATION
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1896

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PREFATORY NOTE

THIS volume gives the results of years' patient reading of records, collection of facts and figures, and comparisons of periods and of denominations. The writer cannot here mention all the Church histories and historical sketches that he has laid under tribute. He may say, however, that all the published official records of our Church from the beginning and from year to year, and the National Census reports by decades from the beginning, have been minutely studied. Especially has the just-published volume, on the churches, of the census of 1890, been largely used. That volume is a wonderful revelation.

The writer hopes that he has made a little volume that will be a thesaurus for permanent reference, and not merely a pamphlet for present reading. It would have been easier to make it four times the size: his desire has been, by condensation, to provide a vade mecum for convenient use.

It should be noted that wherever figures are given for "last year," or "now," the date is 1895.

R. M. P.

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IN PENNSYLVANIA

AMERICAN PRESBYTERIANISM.

IN PENNSYLVANIA.

I.

ITS ORGANIC DEVELOPMENT.

It is proposed in the first part of this little volume to exhibit the organic and numerical growth of Presbyterianism in the State of Pennsylvania. Much of the history of American Presbyterianism has been made within the bounds of this State. The first Presbytery, the first Synod, and the first General Assembly were organized on its soil. The supreme judicatories of the Church for long had their regular annual meetings here. An important part of the organized strength of the Church has always been here. The population of the State is itself a good type of the well-established and settled American people, as the Church in it is of the fully-developed Presbyterian Church. The study of it will therefore be a study of American Presbyterianism in its best form, and

will organically connect itself with the further study of the whole American field, in the second part of the volume.

Its Beginning.

William Penn, a name to be honored to the latest generations by all Christian freemen, and not merely by the "Society" to which he belonged, brought no Presbyterians with him when he came to take possession of the colony, nor did he find any here, though there was a little Dutch congregation in New Castle, Del. There were European settlers here before him. The Dutch had explored the Delaware in 1614; the Swedes had erected a fort in 1637; the English under a grant of Charles II. to the duke of York had taken possession of New Castle in 1664; Chester, at first called Upland, had been the seat of a court as far back as 1672, at least; some Welsh had settled here in 1682, the year of Penn's arrival. But, as far as we know, there were no Presbyterian settlers among the pre-Pennites; and the hundred colonists who were in the "Welcome" with Penn were mostly Friends.

The Friends, the Episcopalians, and the Baptists had taken possession of this field before our ecclesiastical ancestors appeared upon it.

The first fact, and that only an obscure hint, in

Pennsylvania Presbyterianism does not appear until 1692, eight years after the founding of the colony. Nor has Pennsylvania within its limits the first Presbyterian Church that was organized in these United States of America.

An early Baptist sketch says that "upon the request of the Baptists and Presbyterians" in April, 1695, "the Rev. John Watts of Pennipack consented to preach at Philadelphia every other Sunday, and continued thus to officiate until 1698. Whenever there were Presbyterian ministers in town they officiated, and for three years the members of the two sects got along amicably."

In 1698 the Rev. Jedediah Andrews began to preach regularly in Philadelphia. He was not, as has been generally supposed, the first Presbyterian preacher who settled in the city. The Rev. John Woodbridge came here from New England the same year, in advance of Andrews, but for some reason did not remain. Mr. Andrews settled, and in 1701 was ordained, and the First Church was organized with him as pastor.

Under the General Presbytery.

Five years thereafter, in 1706, the first or General Presbytery was formed. In the fragment of the records which has been preserved are the names of three ministers, and another was or-

dained during its sessions; but that list, combined with the one in the minutes of 1707, shows that seven ministers were in the organization and composed the full ministerial strength of the denomination when the General Presbytery first appears upon the page of history. In the light of the failure that afterward prevailed, it is pleasant to note that in that meeting of 1707 the number of ministers and the number of ruling elders in attendance were equal—four of each.

In that Presbyterial organization one minister and one church were all that were located in Pennsylvania.

In 1710 the nucleus of a second congregation, in the Great or Chester Valley, now the Great Valley Church, appears upon the records; and the Rev. Apollos Van Vleck joined the Presbytery with the Low Dutch congregation of Neshaminy, Bucks county. The same year a letter to the Presbytery of Dublin speaks of five congregations in Pennsylvania, and another letter to the Synod of Glasgow says there were ten ministers in all in the Presbytery, five of them in Pennsylvania. Pennsylvania, however, then included what is now the State of Delaware, in the territory of which were the Red Clay Creek, Lower Brandywine, White Clay Creek, and Head of Christiana churches, and the Welsh Tract. What is now

Pennsylvania had Mr. Andrews and Mr. Van Vleck, with the First Philadelphia, the Great Valley, to which the unlicensed David Evans had been preaching, and Neshaminy churches.

In 1714 the church at Abington, which had been organized as a Congregational church, was added to the number, with the Rev. Malachi Jones as its pastor.

Under the Synod.

In 1716 the number of ministers in the Presbytery was seventeen, and, "it having pleased Divine Providence so to increase our number," it was after much deliberation judged to be more serviceable to the interest of religion to divide into subordinate meetings or Presbyteries, constituting one annually as a Synod.

The subordinate Philadelphia Presbytery, which was one of the three thus constituted, and which first met in 1717, consisted of six ministers, of whom only two (Messrs. Andrews and Jones) were in Pennsylvania. The churches in the State were the First Philadelphia, Great Valley, Abington, and Neshaminy.

This Presbytery, it should be observed, was not limited to Pennsylvania: it covered also New Jersey, and one of its members was in Maryland. Of its associated Presbyteries, New Castle was in

the State of Delaware, and Snow Hill, which was, however, never organized, in Maryland. (A Presbytery of Long Island was formed of two ministers who were laboring on Long Island, with neighboring brethren.)

Thus far, the churches and ministers in the colony closely hugged the river Delaware. But in 1732 the Presbytery of "Dunagall" was erected in Lancaster county, with five ministers, a number which by 1739 had increased to eleven.

In the last-named year the Presbytery of New Castle had extended itself up into Pennsylvania, having upon its list Francis Allison, in the New London Church, and Robert Cathcart, supplying Middletown in Delaware county, in connection with Brandywine, Kent, and Lewes in the State of Delaware: two ministers, therefore, in this State.

Philadelphia Presbytery had then five ministers in the State—Andrews; Robert Cross, who had been called in 1734 as assistant to Mr. Andrews; William Tennant, who in 1721 took charge of Bensalem and Smithfield in Bucks county, and was called to Neshaminy in 1726; David Evans, who in the Chester Valley supplied also Sadsbury, West Branch of Brandywine, and Conestoga; and Richard Treat, at Abington.

The three Presbyteries had thus, toward the middle of the last century and after a third of a

century's Presbyterial existence, only eighteen ministers in Pennsylvania.

During the Schism.

The Old and New Side controversy had then begun to distract the Church. The Old Side made orthodoxy their shibboleth; insisted more on intellectual qualifications and high education in the ministry; were stricter in Presbyterial order: the New Side placed more stress on experimental religion, vital piety in the ministry, and were more tolerant of departures from ecclesiastical strictness. At the root both were right; in practical conduct and mutual intercourse both were wrong. The Church has long accepted the essential points for which each contended. But the dissensions divided the denomination for a time; and on the division, in 1745, Philadelphia, Donegal, and a part of New Castle Presbytery remained in the Synod of Philadelphia, the Old Side organization.

The division was an unhappy one for the Church. Growth was slow during it. It scarcely occurred before healing efforts began, and in 1758 reunion was effected.

Reunited.

Some of the questions which led to the Old and New Side division, however, unhappily remained.

In 1762, "in compliance with a request from some members of Philadelphia Presbytery, the Synod appointed that the members of that Presbytery be erected into two Presbyteries for one year at least, and that the new Presbytery be called by the name of the Second Presbytery of Philadelphia; and that Messrs. Robert Cross, Francis Allison, John Ewing, John Simonton, and James Latta be members thereof." This was an elective-affinity movement. Strange to us now, the Second Philadelphia men denied the right of Presbyteries "to inquire into candidates' experimental acquaintance with religion as a scriptural and rational means of obtaining satisfaction as to their qualification for preaching the gospel." The Synod held the other view, but organized those brethren into a Presbytery for the relief of their consciences. The act produced dissatisfaction. In 1766 the Synod refused to reunite the two Presbyteries—a refusal which was strongly protested against as of schismatical tendency.

In 1765, on a petition from the Presbytery, against which, however, an appeal also came from some of its members, the members of the Presbytery of Donegal who lived on the western side of the river Susquehanna were erected into the Presbytery of Carlisle, the first meeting of which was appointed to be held in Philadelphia on the

23d of May (the day of the action), and the remaining members were annexed to the Presbytery of New Castle, the name of which was changed to Lancaster, and which was directed to meet on the 25th of May, at *six o'clock in the morning*, at the First Church in Philadelphia. Seven of the members of the Donegal Presbytery protested against this, complaining that "their right as members was infringed in erecting a new Presbytery out of Donegal Presbytery, and annexing the remaining members to another Presbytery, without consulting said Presbytery or allowing them to vote in that affair." This, too, was an effect of the old divisive leaven.

In 1767 the Donegal Presbytery was restored, but a number of its members refused to yield and formed a separate Presbytery. The controversy continued for years.

In 1769 the Synod cast its missionary eye beyond the Alleghenies and directed the Donegal Presbytery "to supply the western frontier of this province ten Sabbaths." The Scotch-Irish Presbyterian immigration, which has been such a controlling element in State and Church, had been rolling over our broad acres. In 1771 the Synod granted the Presbytery for its missionary purposes fifteen pounds, requiring it "to husband the money and improve it to the best advantage."

Ten years later, in 1781, the Presbytery of Redstone, the mother Presbytery of the West, was formed, consisting of Joseph Smith of New Castle, John McMillan of Donegal, James Powers, and Thaddeus Dodd. The first meeting was appointed to be held at Laurel Hill Church the third Wednesday of September, though an incursion of savages prevented the meeting there and caused it to be held at Pigeon Creek. That was the beginning of Western Pennsylvania Presbyterianism. Redstone, still on the list, became the mother of a noble set of Presbyteries. When organized, said Prof. Wilson, "it occupied the picket-line of Presbyterianism on this continent; a vanguard thrown across the Alleghenies to secure outposts and to lead the advancing columns of the sacramental host, through hardships and perils, to take possession in the name of the Lord." It started as a purely missionary Presbytery, unbounded, too, in its formation limits.

At that time, a little over a century ago, after an organic existence of eighty years, there were in the bounds of Pennsylvania only five, or rather parts of five, Presbyteries—Philadelphia, Philadelphia Second, New Castle, Donegal, Redstone. And yet the size of the denomination and its prospective growth, and the difficulty of attendance on the meetings of the Synod, had then started the

movement which resulted in the transformation of that Synod into the General Assembly.

The following resolution, passed in 1781, is significant: "Whereas, the Synod is deeply affected that the judicatories of the Church are so exceedingly neglected, both by ministers and elders, especially the latter, and taking this matter into serious consideration, and apprehending that one reason of this non-attendance, particularly on the sessions of Synod, arises from congregations making no provision for defraying the expenses of ministers and elders, do therefore request the Presbyteries to direct their members to recommend it to their respective congregations to make contributions for this purpose; and the Synod do further request that the Presbyteries take every proper measure to excite their members to attend upon this judicatory." There were only twenty ministers and four elders present that year.

Synodical Transformation.

In 1785 "an overture was brought in that for the better management of the churches under our care this Synod be divided into three Synods, and that a General Synod or Assembly be constituted out of the whole."

In 1786, as a part of the scheme for this, Donegal Presbytery was divided into the Presbyteries of

Baltimore and Carlisle, the latter becoming the successor of Donegal, which then ceased to exist, though a Presbytery of the same name was revived in this century in the Old School branch of the Church. The two Philadelphia Presbyteries were also united. Then it was proposed to divide the General Synod "into four distinct Synods, subordinated to a General Assembly to be constituted out of the whole," the Synods to be called New York and New Jersey, Philadelphia, Virginia, South Carolina—Philadelphia Synod to consist of the Presbyteries of Philadelphia, Lewestown, New Castle, Baltimore, and Carlisle. None of these Presbyteries composing the Synod of Philadelphia were limited to the State of Pennsylvania: Philadelphia extended into New Jersey; New Castle into Delaware; Carlisle into Maryland; and Lewestown and Baltimore were entirely out of Pennsylvania. Redstone was set off into the Synod of Virginia, with the Presbyteries of Hanover, Lexington, and Transylvania.

The part of the new plan which concerned the arrangement of Presbyteries was agreed to in 1786; the rest was deferred to the next year.

Concurrent with these changes went on the perfecting and adoption of the Standards of the Church, substantially as we still have them as our Constitution.

Under the General Assembly.

The division into four Synods was consummated in 1788. The first meeting of the General Assembly was held on the third Thursday of May, 1789, in the Second Church, Philadelphia; that of the Synod of Philadelphia on the third Thursday of October, 1788, in the First Church, Philadelphia; and that of the Synod of Virginia, to which Redstone belonged, on the fourth Wednesday of October, 1788.

There were present at the first meeting of the Assembly only twenty-one ministers and ten elders, ten of the ministers and eight of the elders being from the Pennsylvania Presbyteries.

The strength of the denomination in the whole country, as gathered from statistics published in 1790, was 177 ministers, 11 probationers, 215 congregations supplied with ministers, 204 vacant congregations, not counting Transylvania Presbytery—in all, 188 preachers and 419 congregations, many of which were hardly more than a name. Of these, the Pennsylvania Presbyteries reported 63 ministers, 2 probationers, and 135 congregations, 51 of them vacant.

The larger part of those Presbyteries were in the State of Pennsylvania—Philadelphia taking in the eastern section, now occupied by Philadel-

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phia, Philadelphia North, Lehigh, Lackawanna; New Castle extending into what are now Chester and Westminster; Carlisle embracing the field of the present Carlisle, Northumberland, and Huntingdon; Redstone covering Western Pennsylvania. As far as can be made out, 47 of the 63 ministers who were in the Synod were in the State of Pennsylvania.

In 1792 the river Potomac was declared the boundary-line between the Synods of Philadelphia and Virginia, except that Alexandria, Va., was included in the former.

The denominational growth in the western part of the State was shown, and Redstone made its first colonization by the formation in 1793 out of that Presbytery of the Presbytery of Ohio.

The Presbytery of Huntingdon was erected out of Carlisle in 1794, on an overture from the Synod of Philadelphia. This set off nine ministers in the new Presbytery and left sixteen in the old. These figures are mentioned because, as contrasted with the size of those Presbyteries now, they show the day of small things, and show, too, that the policy, the healthy policy, of the Church has been to multiply small Presbyteries for efficient work.

The same year (1794), although the Synod contained only 71 ministers and 86 churches, of which 31 were vacant, an attempt was made to

divide it. Doubtless the difficulties and expense of travel over such a large field with the facilities then had, in connection with the small attendance, led to the attempt. For in 1796 the body failed to meet at Yorktown, to which it had been adjourned, only one minister being present from Philadelphia Presbytery, one minister and one elder from New Castle, two ministers and an elder from Baltimore, and thirteen ministers and three elders from Carlisle, in whose bounds was the meeting-place. For the same reason the Assembly was then asked, though not successfully, to meet only triennially.

In 1802 the churches north and north-west of the Allegheny and Ohio rivers, west of the Pennsylvania line, which were reported as belonging to the Presbyteries of Redstone and Ohio, were erected into the Presbytery of Erie. This shows that a part of Redstone was then in Ohio, and that the Presbytery of Erie was an Ohio organization, the Ohio Presbytery being largely in Pennsylvania—an instance of confusion of geographical names that widely prevailed until the reunion a quarter of a century ago.

The Synod of Pittsburg was formed in the same year by the division of the Synod of Virginia, and it was constituted of the Presbyteries of Redstone, Ohio, and Erie. It held its first meeting in Pittsburg the last Wednesday of September. The first

report of that Synod, which was largely in this State, made in 1803, showed 36 ministers and 47 vacant churches, in addition to those served by ministers. The same year the Synod of Philadelphia had 80 ministers and 54 vacant congregations, in addition to the pastoral charges.

In 1810 we have for the first time a report of the number of communicants in the Presbyteries. The Pennsylvania Presbyteries had then 8368, a part of whom were outside the State. The population of the State was then 810,091.

The Presbytery of Northumberland was formed out of Huntingdon in 1811 with 5 ministers, 10 churches, and 947 communicants, leaving Huntingdon with 9 ministers, 25 churches, and 928 communicants.

Washington Presbytery was formed in 1819 out of Ohio Presbytery with 10 ministers, 18 churches, and 1553 communicants, leaving Ohio with 11 ministers, 10 churches, and 1308 communicants.

The Presbytery of Allegheny was formed in 1820, and in 1823 it had 8 ministers, 21 churches, and 717 communicants. It of course belonged to Pittsburg Synod.

During the Division.

A second Second Philadelphia Presbytery was formed in 1832. This was an elective-affinity

Presbytery, and its formation was one of the acts in the movement which led to the Old and New School division.

It does not fall within the scope of this sketch to reopen that, or to follow the Presbyterial and Synodical changes which marked the two branches during the division. It is sufficient to say that in 1834, on the threshold of the division, Pennsylvania embraced parts of the Synods of New Jersey, Philadelphia, Delaware, and Pittsburg, and of the Presbyteries of Newton, Susquehanna, Montrose, Philadelphia, Philadelphia Second (Synodical), New Castle, Carlisle, Huntingdon, Northumberland, Philadelphia Second, Allegheny, Beaver, Redstone, Washington, Blairsville, and Ohio; and those Presbyteries contained 238 ministers, 353 churches, and 42,477 communicants, the larger portion, though by no means the whole, of which were in the State of Pennsylvania.

Since the Reunion.

On our happy reunion in 1870 there were in whole or in part in the State of Pennsylvania the O. S. Synods of Allegheny, Baltimore, New Jersey, Philadelphia, Pittsburg, Wheeling, and the N. S. Synods of New York and New Jersey, Pennsylvania, and West Pennsylvania.

The Synod of Allegheny contained the Presby-

teries of Allegheny, Allegheny City, Beaver, Erie, and Pittsburg.

The Synod of Baltimore, with two other Presbyteries outside of the State, had Carlisle, which was almost altogether in the State.

The Presbytery of Montrose, wholly in this State, was in the Synod of New York and New Jersey.

The Presbyteries of Luzerne, altogether in this State, and Newton, with three churches in the State, were in the Synod of New Jersey.

The Synod of Pennsylvania had the Presbyteries of Harrisburg, Philadelphia Third, Philadelphia Fourth (with a few churches in New Jersey).

The Synod of Philadelphia had the Presbyteries of Donegal, Huntingdon, New Castle (with a few churches in Delaware), Northumberland, Philadelphia (with one church in New Jersey), Philadelphia Central, Philadelphia Second.

The Synod of Pittsburg had the Presbyteries of Blairsville, Clarion, Ohio, Redstone, Saltsburg.

The Synod of West Pennsylvania had the Presbyteries of Erie, Meadville, and Pittsburg.

The Synod of Wheeling had the Presbyteries of Washington, partly in Pennsylvania, partly in West Virginia, and the Presbytery of West Virginia, wholly in the lately-erected State.

Reconstruction.

By the reunion Assembly of 1870 these Old and New School Synods and Presbyteries were reconstructed into four Synods, as follows: *Philadelphia*, embracing the Presbyteries and parts of Presbyteries in Eastern Pennsylvania, with the missionary Presbytery of Western Africa; *Harrisburg*, the central counties of Pennsylvania; *Erie*, the north-western counties of Pennsylvania; *Pittsburg*, South-western Pennsylvania, with West Virginia west of the Allegheny Ridge.

These Synods met—*Philadelphia*, on June 21st, 1870, in the Spring Garden Church, Philadelphia; *Harrisburg*, June 28th, 1870, in the First Church of Bellefonte; *Erie*, July 7th, 1870, in the Park Church, Erie; *Pittsburg*, June 23d, 1870, in the First Church of Pittsburg—and reconstructed the Presbyteries and parts of Presbyteries which lay within their bounds. The Synod of *Philadelphia*, also at once wiped out the old dividing lines, reconstructed the Presbyteries of the two "Schools," and constituted the Presbyteries of Chester, Lackawanna, Lehigh, Philadelphia, Philadelphia Central, Philadelphia North, Westminister, and Western Africa; *Harrisburg*, the Presbyteries of Carlisle, Huntingdon, Northumberland, and Wellsboro; *Erie*, the Presbyteries of Allegheny, Butler, Clarion, Erie,

Kittanning, Shenango; *Pittsburg*, the Presbyteries of Blairsville, Pittsburg, Redstone, Washington, and West Virginia.

The first report made by these reconstructed State Synods in 1871 exhibited the following figures:

	Ministers.	Churches.	Communicants.	S.-S. members.
Erie	146	209	25,102	18,877
Harrisburg	133	159	17,238	15,493
Philadelphia	300	261	40,210	49,360
Pittsburg	138	164	21,852	19,238
	717	793	104,402	103,048;

of which there were in West Virginia 21 ministers, 44 churches, 4144 communicants, and 3485 Sabbath-school members; and in Western Africa 6 ministers, 6 churches, 246 communicants, and 198 Sabbath-school members—leaving in the State of Pennsylvania 690 ministers, 743 churches, 100,012 communicants, and 99,305 Sabbath-school members.

Enlargement and Consolidation.

In 1881 (the act going into effect on January 1st, 1882), as a part of a national act by which the General Assembly reduced the number of the Synods and enlarged their size and powers, making them Provincial Assemblies, coterminous as far as possible with State lines, the four Synods

were consolidated into the Synod of Pennsylvania, the statistics for which then were 870 ministers, 929 churches, 132,251 communicants, and 148,176 Sabbath-school members.

The last reports of the four Synods, before their consolidation, gave the following figures:

	Ministers.	Churches.	Communicants.	S.-S. members.
Erie	181	252	30,860	29,622
Harrisburg	154	176	21,910	22,120
Philadelphia	372	301	52,050	67,495
Pittsburg	168	193	26,414	25,666

The first meeting of the large Provincial Synod was held in Harrisburg on the third Thursday of Oct., 1882. It then adopted and submitted to its Presbyteries a plan of delegation, which was reported at the next meeting in Pittsburg as approved by a majority of the Presbyteries, and under that plan the Synod met in 1884 as a delegated Synod. Its undelegated membership would have been 4604. The delegation made the membership about 225—a minister and elder for every sixteen ministers and congregations combined.

II.

ITS NUMERICAL GROWTH.

Such is a brief, skeleton sketch of the organic Presbyterial and Synodical history of our Presbyterian Church in Pennsylvania.

Now let the remarkable progress of Presbyterianism in its bounds be noted.

Weakness for a Century.

The Church began here and struggled along for nearly the first century of its existence under great difficulties. As has been said, the Society of Friends and the Episcopal and Baptist churches had at the outset the vantage-ground.

In 1702 a missionary of the English "Society for the Propagation of the Gospel in Foreign Parts" wrote: "The Presbyterians here come a great way to lay hands on one another; but, after all, I think they had as good stay at home, for all the good they do. In Philadelphia one pretends to be a Presbyterian, and has a congregation to which he preaches." And in the following year another missionary of the same society journalized in this city a fact and a prediction: "They have

here a Presbyterian meeting-house and minister, one called Andrews; but *they are not like to increase here.*"

The Presbytery itself, in appealing to a friend in London for pecuniary help in 1709, said: "If the sum of about two hundred pounds per annum were raised for the encouragement of ministers in these parts, it would enable ministers and people to erect eight congregations, and ourselves put in better circumstances than hitherto we have been. We are at present seven ministers, most of whose outward affairs are so straitened as to crave relief, unto which if two or three more were added it would greatly strengthen our influence, which does miserably suffer as things at present are among us. . . . It is well known what advantages the missionaries from England have of us, from the settled fund of their Church, which not only liberally supports them here, but encourages so many insolences, both against our persons and interests, which sorrowfully looking on we cannot but lament and crave your remedy. . . . We most earnestly beseech you, in the bowels of our Lord, to intercede with the ministers of London and other well-affected gentlemen to extend their charity and pity to us, to carry on so necessary and glorious a work."

In a similar vein, and even more distressingly,

the same Presbytery wrote the next year to the Presbytery of Dublin and to the Synod of Glasgow.

Fourscore years later, in 1784, Arthur Lee, a "high-toned Virginian," wrote of Pittsburg "that it was inhabited almost entirely by the Scots and the Irish, who live in paltry log-houses and are as dirty as in the North of Ireland or even Scotland. There is a great deal of small trade carried on. There are in the town four attorneys and two doctors, and not a priest of any persuasion, nor church, nor chapel, so that they are likely to be damned without the benefit of clergy." And a godly Presbyterian who moved thither from Carlisle in 1783 wrote: "When I first came here I found the place filled with old officers and soldiers, followers of the army, mixed with a few families of credit. All sorts of wickedness were carried on to excess, and there was no appearance of morality or regular order. As I have already remarked, when I first came to this town there appeared to be no signs of religion among the people, and it seemed to me that the Presbyterian ministers were afraid to come to the place lest they should be mocked or mistreated."

But just then (in 1784), on application, Redstone Presbytery began to send supplies to the Iron City, and the First Church came into existence.

Present Strength.

And now, behold, what God hath wrought! That despised minister and congregation in the city of Penn, sweeping across the Alleghenies and taking in the "dirty" (as the dainty Arthur Lee described them) Scotch and Irish of Pittsburg, have grown into the Synod of Pennsylvania, which represents 1214 preachers of the gospel (1071 ministers, 93 licentiates, and 50 local evangelists), 239 candidates for the ministry, 1184 churches with 4582 ruling elders, 197,491 communicants, and 207,228 Sabbath-school members. During last year there were added to their communicant rolls on profession of faith 13,327 new members. And they raised $3,050,116, of which $2,195,351 were for the various organic purposes of congregations, $217,303 for miscellaneous charitable causes, $358,172 for the various Home Missionary Boards of the denomination, and $178,584 for Foreign Missions.

It should be stated that in the Synod are included the Presbytery of Parkersburg, which covers the State of West Virginia, and also the missionary Presbyteries of the City of Mexico, Zacatecas, and Western Africa. In these Presbyteries outside of the State of Pennsylvania are 116 preachers (74 ordained ministers, 21 licentiates,

21 local evangelists), 124 churches, 6524 communicants, and 5412 Sabbath-school members; leaving in Pennsylvania, 1095 preachers (997 ordained ministers, 73 licentiates, 21 local evangelists), 1060 churches, 190,967 communicants, and 201,816 Sabbath-school members. That was the numerical strength last year (1895) of the one commonly called the Northern branch of the Presbyterian Church in the Keystone State. It is not, however, the whole Presbyterian strength of the State, and the other branches are gladly included in the statement of that, and reveal the following facts:

Strongest Church in the State.

Of all the religious denominations, the Presbyterian, including its various branches, has become in Pennsylvania the strongest in numbers, pecuniary resources, and active church work.

The Federal Census reports for 1890 (the latest made and just published) are here significant. The whole population of the State was 5,258,014. The number of communicants in all denominations was reported as 1,726,640. Of that number, 551,577 were claimed as Roman Catholics. It should be remembered, however, that that embraces the whole claimed Papal population over nine years of age, and is not made up from precise lists, and hence cannot fairly be compared

with the reports from other churches of their communicants, which are transcripts from exact rolls of persons who have made a personal and public profession of their faith and been admitted to the Lord's Table. It is safe to say that for such comparison the Roman Catholic figures should be reduced more than one-half. No man who is familiar with the population believes that one-third of the professedly religious people of the State and of the country are Roman Catholics, as the returns of the priests to the census officers claim —551,577 out of 1,726,640 in Pennsylvania, and 6,257,871 out of 20,612,806 in the whole country.

All the Protestant Churches.

But, leaving out those figures for Pennsylvania, the communicants as reported for all other denominations in 1890 were 1,175,063. The five strongest embraced in that total are—Protestant Episcopal, 54,720; Baptist, 86,620; Lutheran, 219,725; Methodist, of all branches, 260,388; Presbyterian and Reformed, of all branches, 340,948. Thus the Presbyterian and Reformed strength is almost one-third of the Protestant force of the State.

The Presbyterian Family.

This Presbyterian and Reformed total is divided as follows among the different branches:

The Presbyterian Church in the United States of America, 161,386;

The Cumberland Presbyterian Church, 6210;

The Welsh Calvinistic Methodist Church, 2461;

The United Presbyterian Church, 39,204;

The Associate Church of North America, 420;

The Reformed Presbyterian Church in the United States (Synod), 3272;

The Reformed Presbyterian Church in North America (General Synod), 2685;

The Reformed Presbyterian (Covenanted) 10;

The Reformed Presbyterian in U. S., and Canada, 600;

The Reformed Church in America (Dutch), 1756;

The Reformed Church in the United States (German), 122,944.

The Methodist Family.

The Methodist family of churches is in strength the next to the Presbyterian. It will be interesting here to exhibit the different branches of them also, which in the aggregate number 260,388:

Methodist Episcopal, 222,886 communicants;

Union American Methodist Protestant, 765;

African Methodist Episcopal (colored), 11,613;

African Union Methodist Episcopal (colored), 852;

African Methodist Episcopal Zion (colored), 8689;

Methodist Protestant, 10,081;

Wesleyan Methodist Connection of America, 1195;

Methodist Episcopal Church, South, 635;

Colored Methodist Episcopal, 247;

Primitive Methodist, 2267;

Free Methodist, 1158.

These two great families of churches (the Methodist and Presbyterian) have thus more than one-half of the religious strength of the State. The fact is of special interest, because the two grow closely together and have a modifying influence upon each other.

Proportionate Growth.

The absolute Presbyterian growth has thus been very great. But, more than that, it has been proportionally greater than that of the general population. Note a few comparative statements which show how strikingly this has been the case.

In the beginning of the last century Presbyterianism had one minister and one church in the whole region covered by the Synod. The city of Philadelphia had then a population of 5000.

In 1790 it had 47 ministers in the State, the

population of which was 434,373, or one minister to 9240 inhabitants.

In 1810 it had 114 ministers, 206 churches, and 8368 communicants in all the Presbyteries that were in whole or in part in the State, whose population was then 810,091. These Presbyteries extended beyond the State. I cannot tell how many of their members were in the present bounds of the Synod; the public reports do not yet discriminate: it is safe to say there were less than 100 ministers, less than 200 churches, and less than 8000 communicants; on the highest calculation there were less than one minister to 8000 people, and not one communicant to a hundred of the population.

In 1884, the year the Synod first met in its delegated form, it had 842 ministers, 941 churches, and 135,075 communicants in a population of (in 1880) 4,901,348: a minister to 5821, a church to 4212, a communicant to 37 inhabitants.

Now it has 997 ministers, 1060 churches, 190,967 communicants in a population (in 1890) of 5,258,014: one minister to 5200, a church to 4900, and a communicant to 29 inhabitants.

Note, again, the communicants in Pennsylvania now (190,967), in a general population of less than six millions, are more than they were in the whole United States in 1830 (173,329),

when the population was nearly thirteen millions (12,866,020).

In 1820, when the population of the whole country was 9,633,820, and that of Pennsylvania 1,047,507, the Presbyterian membership in the country was 72,096. Of that membership, 15,938 were in the Presbyteries which covered Pennsylvania. Those Presbyteries, however, extended beyond the State, and not more than 14,000 of their membership were in its bounds. In the State population now, five times as great as it was in 1820, the membership is fourteen times as great.

The population of Pennsylvania in 1820 was almost the same as that of Philadelphia now; the communicants in Pennsylvania then, including Philadelphia, were about 14,000; in Philadelphia alone they are now 38,500.

The city alone now has nearly three times as many communicants as the State had when its population, including that of the city, was about the same; and the State had in its population of a million in 1820 more Presbyterians than were in the country when its population was four millions.

And yet, again, the communicants in Philadelphia number now 38,500. The number in the whole United States in 1815 was only 39,685. The population of the United States was then 8,500,000,

while in the city it is about 1,200,000. The city, with a population of over a million, has as many Presbyterian communicants as the whole country had when its population was over eight millions.

This suggests a closer and more minute look at Philadelphia, which is a microcosm of the State in its religious history and features.

III.

PHILADELPHIA.

The first settlers here under Penn, as has been stated, were almost exclusively Friends, with a sprinkling of Episcopalians, but no Presbyterians. The following tabulated statement, from the National Census returns of 1890, shows the numerical position which all denominations now occupy:

ALL DENOMINATIONS.

	Organizations.	Communicants.	Edifices.	Value.
Adventists (five bodies)	2	164	1	$3,000
Regular Baptists	74	25,193	95	2,962,384
Roman Catholics	57	163,658	61	2,468,300
Other Catholics (two bodies)	1	150		
Congregationalists	3	890	4	100,110
Disciples of Christ	3	472	2	85,000
Dunkards (two bodies)	4	249	3	28,000
Evangelical Association	9	1,256	9	130,500
Friends (three bodies)	10	5,014	15	1,495,000
Jewish (two bodies)	9	216	8	475,000
Latter-Day Saints (two bodies)	1	47		
Lutheran (eleven bodies)	41	11,653	40	1,584,400
Methodist Episcopal	108	32,925	107	3,288,200
Colored Methodists (six bodies)	21	5,100	18	244,900
Other Methodists (three bodies)	3	181	2	14,000
Presbyterian (Northern)	91	35,185	115	5,805,500
Other Presbyterians (five bodies)	21	6,014	21	699,000
Reformed (three bodies)	21	7,566	21	860,006
Protestant Episcopal	87	28,319	102	5,019,170
United Brethren	2	170	2	8,000
Unitarian	3	675	4	250,000
Universalists	2	514	2	245,500
Various bodies	37	5,578	32	1,347,400
Total	610	335,189	664	$28,023,315

The Roman Catholic figures are to be immensely discounted in the light of what has been already said.

Presbyterian the Strongest Now.

From this it will be seen that the one (Northern, so called) branch of the Presbyterian Church is greatly in advance of any other single denominational organization (communicants 35,185), the the next being—Methodists, 32,925; Protestant Episcopal, 28,319; Baptist, 25,193; Lutheran 11,653; and that the Presbyterian and Reformed family of churches are still further in advance of the Methodist family, which stands next, the Presbyterian and Reformed of all the branches having 48,765, and the Methodists of all branches, 38,206. The latest ecclesiastical reports which are had, for 1895, make the Presbyterian and Reformed figures 229 ministers, 151 churches, 51,426 communicants, and 158,342 Sabbath-school members.

And yet at the outset the movement for Presbyterianism here was ridiculed. In 1702, as has been noted, a missionary of the English Society for the Propagation of the Gospel in Foreign Parts wrote home: "The Presbyterians here come a great way to lay hands on one another; but, after all, I think they had as good stay at home for all the good

they do;" and the following year another wrote: "They are not like to increase here."

Eighteenth-century Weakness.

Nor was their increase for a hundred years of an encouraging extent. During the eighteenth century they continued to be weak and to struggle for existence. The First Church was formed about 1697; forty-six years passed before the Second was formed, and it was organized in 1743, not because it was needed, but as one of the results of the unhappy division that took place in the denomination. The Third followed in 1768. (Four other congregations which have since come into this branch were organized during the century.) But at the close of the century the churches were gasping for breath. The population of the city more than doubled between 1776 and 1806. It increased in those thirty years from 40,000 to about 90,000. But it is doubtful whether the Presbyterian communion rolls were as large in the latter year as in the former. The three congregations entered this century less than 500 strong in a population of 69,408.

This Century's Growth—Churches.

But the progress during this century has been unequalled. Summarizing the new churches, we

find that 2 were organized between 1800 and 1810; 7 between 1810 and 1820; 4 between 1820 and 1830; 11 between 1830 and 1840; 10 between 1840 and 1850; 22 between 1850 and 1860; 14 between 1860 and 1870; 33 since 1870—over one church a year.

Communicants.

The first year in which all the churches in the city reported the number of their communicants to the Presbytery was 1806. The total was 722. Last year it was 38,500. Observe the great increase which this is in proportion to the number of inhabitants in the city. The population in 1806, according to a Directory for that year, was between 90,000 and 100,000. By the last census it was 1,046,094. In the former year the Church had, therefore, not more than one communicant in every 124 of the population; it has now one in 29 or 30. Or, to put the matter in another form, the census of the city is fourteen times as large now as it was then; the communion rolls are fifty-six times as large.

The way in which the Presbyterian Church first overtook, and since has continued to outstrip, its sister denominations is remarkable. In 1807 the Baptists reported 488 communicants; the Presbyterians, 746; the Methodists, 2170. Of the Episco-

palians we have not the precise figures, but, while not as large as the Methodists, they were larger than the Presbyterians. By the middle of the century the Presbyterians had advanced to the front, and since that they have been steadily advancing farther ahead, until, as the census returns show, their number in 1890 was 35,185, the Methodist, 33,295; the Episcopalian, 28,319; the Baptist, 25,193.

Increase of Contributions.

Thus far, the exhibition has been rosy and optimistic. When, however, we look at the money contributions, they first brighten the view, but near to us a shadow falls upon the picture. Twenty years ago the money reports were as bright as those of communicants, but the last two decades have witnessed a retrogression.

In 1789 the churches which were then in the city raised £16 19s. for the benevolent causes which were managed by the General Assembly.

In 1807 the whole Presbytery of Philadelphia (which consisted of 20 churches, 16 of them in the country, with 1500 communicants) reported only $871 for the same purposes.

In 1825 there were 17 churches with 3946 communicants, and they were reported as contributing $1048.

For years after the division into Old and New School one of the branches did not publish in the statistical tables the moneys contributed for benevolent objects. This was not done until 1853. In that year the two branches had 46 churches, with 11,096 communicants, who contributed $40,503.

There were, in 1860, 60 churches with 15,519 communicants. Their contributions were $79,377.

In 1870, the year of the blessed reunion, the members reported were 17,982 and the contributions $190,170.

In 1872, with 19,365 members, the benevolent contributions amounted $473,300. That was four hundred and fifty times as much as in 1825, although the communicants were only five times as many—almost twelve times as much as in 1853, while the communicants were not doubled, —and six times as much as in 1860, with an increase in communicants of about one-fourth. It was, moreover, twice as much as was reported by the denomination in the whole land in 1837, when it had over 220,000 members.

The first year in which both the then separate branches published the moneys raised by their congregations for their own purposes was 1865. The amount of that column in all the churches in the city was $216,036. In 1872 it was $519,478.

The other columns in 1865 ran up to $231,100, making, with the congregational expenditures, a total of $447,136. The same total in 1872 was $992,777. The amount, therefore, doubled in seven years.

A Later Decrease.

That was a wonderful money exhibit. But the last twenty years have not in this respect kept up the progress. Last year the 38,500 communicants contributed $562,441 for congregational purposes and $223,897 for benevolent purposes, or a total of $786,338, or $206,439 less than the 19,365 in 1872 contributed. This is a regretful falling off. It is not to be explained by the depreciation in values nor by the business depression of the last three years, for the decline manifested itself before that depression began; nor wholly by the special Memorial contribution of 1871–73.

The comparison with 1870, before the Reunion Memorial offerings began to be made, while not showing an absolute falling off for last year, does reveal a regretful proportionate decrease.

This fact has been a surprise. What is the explanation?

The last twenty years have witnessed a great deal of activity in the special cultivation of the liberality of the Church. Many new agencies have

been at work. Organizations in our congregations have increased. The new generation of workers have thought they were wiser and more enterprising than their fathers. And yet, as far as this city goes, here is the financial result. After all, the Philadelphia pulpits a quarter of a century ago were manned by pastors who did very effective work in what would now be pronounced slow and old-fashioned ways.

IV.

THE CAUSES OF THE GROWTH.

Adaptation to American Society.

The very condensed sketch which has been given of the progress of Presbyterianism in Philadelphia especially establishes this position: The Presbyterian Church, in the truths to which it witnesses in its standards and preaches from its pulpits, in the principles of its ecclesiastical government, in its mode of worship and in its methods of administration, is *the* one of the Christian churches which is pre-eminently adapted to this country. For Philadelphia is one of the best representatives of the settled American society. Some of the other large cities are more conglomerate in their inhabitants, more under the influence of Romanism and infidelity. Philadelphia has been largely preserved from these evils: it is more of an American city; it has been more steady and sure in its growth, more conservative in its character; it is a type of the thoroughly organized and settled American population.

Our Baptist and Methodist brethren shoot ahead for a time in the frontier and new settlements and among the less-educated populations. The Roman Catholic organization has had its growth through immigration from abroad. A careful study of the religious conditions of the country will establish the position that Presbyterianism has its great growth and strength among the settled populations of the land of the average intelligence and solid culture. It has shown itself to be pre-eminently a great educator, intellectually and religiously. It seizes hold upon the thoughtful and elevates, and, as it elevates, grows itself the stronger.

A Failure.

Pennsylvania will certainly be accepted as a fair representative of the settled American society, and the progress which Presbyterianism has made and the position it has reached in it are a proof of the admirable adaptation of its doctrine, government, and worship to the average American mind as well as to the most highly cultured classes. But a failure that has marked the work of the Presbyterian Church suggests a failure to use one of its forces that should be remedied.

Its progress was slow in the early period of the State. New settlements were not quickly pre-

empted by it. Poor districts were not occupied. After our Methodist brethren began to preach here, their progress was for a time like wild-fire. They outstripped all other denominations. In the beginning of this century their strength in Philadelphia was nearly threefold that of the Presbyterians, though now Presbyterians have overtaken and passed them. The census reports for 1890 gave the Methodist communicants of all branches in the city 38,206, the Presbyterian and Reformed 49,759. McMaster in his *History of the People of the United States* (vol. i. p. 56) thus describes the Methodist beginning and progress in New York and the colonies: In New York City, "hard by the Dutch Church, stood a smaller and less pretentious chapel, on whose worshipers Episcopalians and dissenters alike looked down with horror not unmingled with contempt. The building had been put up some sixteen years before. Yet the congregation was not numerous, and was made up chiefly of shopkeepers and negroes, for the Methodists were still a new sect. Indeed, the society at New York, though it dated no farther back than 1766, could have boasted with justice of being the oldest Methodist society and of worshiping in the oldest Methodist church in America. . . . When Francis Asbury landed in America in 1772 there were scattered from New York to

Georgia six preachers and a thousand members of the sect. But such was the excitement of the time, the energy and force of the preacher, that, when Burgoyne surrendered the membership had increased to seven thousand souls and the ministers to forty. This growth is the more remarkable as every English preacher except Asbury deserted his flock and went back to England when the war broke out. When peace came eighty-one men were spreading the Methodist worship through the States."

The Presbyterian failure at the beginning to reach with stated preaching and with church organization the very poor, the frontier regions, the struggling pioneers, for a while marked the history of the Church everywhere in this country. Our splendid Home Missions and Church Erection schemes, with the money which our people are pouring into their treasuries, have in recent years been largely remedying that, so that now the Church is bounding along in the Territories and the new States. But this gratifying success should not make us overlook the defect in the beginning—a defect in the practical application of one of the principles of our divinely-given system. Nor should we overlook our slackness in taking care of old churches which through emigration have dwindled and weakened and become unable

properly to support pastors, not a few of which are to be found in the old settlements of the East and in our own State. A remedy for this in its bounds is provided by the Synod in the adoption of its Home Missions and Sustentation scheme.

The Eldership.

But while recognizing the value of the Home Missions and Sustentation scheme to supplement with financial aid the efforts of the local congregations, let us bring to the front an aggressive and sustaining power that we have never yet fully put forth. At both ends, the Methodist Church by its local preachers, and the Episcopal Church by the position to which it assigns its liturgy and by the use of lay readers, can be more effective than we now are—that is, in beginning and carrying on worship in sparsely-settled and struggling regions and in keeping it up in decaying regions; for we have acted too much on the idea that a minister is absolutely needed, and until one could be financially sustained the needy field has been neglected. But we have a divinely established office which could do the work better than our sister denominations. We have never developed our eldership as we should do. We should recognize the difference of gifts among them, and encourage their exercise in regions when and where the min-

istry cannot be obtained or supported. Properly trained, properly exercised, they could be more effective than the Methodist local preachers and the Episcopal lay readers with their liturgy; and, while claiming that the history shows that our Church is best adapted to the settled regions and to the educated classes, we should labor more among the ignorant, the poor, and the neglected, and draw and hold them.

Elasticity of the System.

While finding in the review of the past reasons for admiring gratitude to God, for adherence to the essentials of our theological and governmental standards, and for cultivating a neglected element of our strength, the history furnishes also, in the modification of unessentials, an exhibition of the elasticity of our governmental system and of its adaptation to territorial changes.

The little band of seven ministers who in 1706, with their associated elders, formed the first Presbytery on American soil were poor struggling missionaries in the sparse settlements of New Jersey, Pennsylvania, Delaware, and Maryland. No superior organization created the body or authorized those ministers to organize themselves into it. In virtue of the power which is inherent in believers, in cases of extraordinary necessity,

to ordain their officers and re-create their ecclesiastical organizations, they acted without authority from any foreign power. As they grew they divided and subdivided themselves into Presbyteries and Synods, which sought to run more and more with geographical and political divisions. For a long time the lines of division could not be sharply drawn. More than once elective affinity was recognized and acted upon. But it was felt to be abnormal and against the true idea of the Church. Up to the separation in 1837, during the division of both branches, and on the reunion, the lines of Presbyteries and Synods ran in the most bewildering manner. As they appear in the statistical tables it is hard work to locate their ministers and churches. When the two branches came together there were nine Synods and parts of Synods and twenty-nine Presbyteries and parts of Presbyteries in Pennsylvania, running from and into other States, binding together in Presbyteries heterogeneous geographical elements and running the line between homogeneous elements that should have been compacted into the small organizations for effective work. All this ran both against the unity idea of the Church and against even the common-sense business instincts of the people. The struggle against it resulted, on the reunion in 1870, in

the adoption of strict State and geographical lines, with scarcely any exception, in the formation of the reconstructed Synods and Presbyteries. And in the Consolidation Act of 1881 the idea appeared in almost its perfect form in the constitution of Provincial Synods or Assemblies coterminous with State lines. One principle, logical and historical, bound together the formation of 1706 and those of 1881.

The first record of names in the General Presbytery in 1707 has the same number of elders as ministers. The Presbytery was in the strictest sense a representative body. It represented particular churches. When it transformed itself into the Synod it sought quickly to extend the principle of representation. For a time and at times the Synod was composed of delegations from the Presbyteries. But the Church was not yet large enough to permit that to be worked with effect. When, however, it increased numerically and extended territorially and transformed itself into the General Assembly, it returned permanently to the delegated form. It did that when the whole ecclesiastical force was only 177 ministers and 419 congregations among three million people who hung as a fringe along the Atlantic coast. It was again the logical carrying out of that principle which, before the consolidation into State Synods,

and especially in connection with that act, when the most of the Synods were larger than the whole Church was when the Assembly was created, provided that those Synods should also be delegated bodies.

Development of the Westminster System.

In all these movements our Church has been striving after a practical realization of the scheme which, with wondrous foresight, the Westminster Assembly of Divines elaborated. Those who were largely instrumental in formulating the change which is perfected in the State Provincial Synods advocated no radical movement, were not revolutionary in form or spirit. They were influenced by a careful study of our ecclesiastical principles at the fountain-head; by a desire effectively to develop what had always potentially existed; and by the belief that the best way to make most highly effective the essential principles of our system was to adapt its forms to changing circumstances. The Westminster theory was simply this: The congregation represented in the Session; the Sessions in the Presbytery; the Presbyteries in the Synod; the Synods in the Assembly; and eventually the Assemblies in an Ecumenical Council. Great Britain and Ireland have been too cramped a field on which to exhibit this

system in its completeness, though an outside Christian cannot see why, under the one political government as they are, there should not be the delegated provincial Synods or Assemblies of England, Wales, Scotland, and Ireland, with a delegated British Assembly over all. But with an unconscious foresight the Westminster fathers prepared a system which finds free room for its expansion in these United States of America. Step by step it has crept onward. The State Synod movement was a great advance. Two more steps remain. Under the logic of events they cannot be long delayed. The reunion of the Southern Church with us, which cannot be indefinitely put off, will necessitate the first. Would that this century could find a wider realization of it in the organic union of all the Calvinistic branches of the churches of the country! The two steps are—first, in the constitution of the General Assembly. It has long been too large, and it is every year increasing. It must be reduced in membership, and it may need to meet less frequently and for a longer time; but no reduction can be made with fairness on the basis of Presbyterial representation in it: the representation must become Synodical—the consistent carrying out of the Westminster system. And the second step that remains to be taken is this: The different branches of Amer-

ican Presbyterianism must be brought together federally, if not organically. Praying for all branches of the Christian Church, we should specially pray for the divided branches of Presbyterianism, "that they all may be one."

IN THE NATION

IN THE NATION.

I.

FLICKERING BEGINNINGS.

The adoption of the Federal Constitution, by which the thirteen States became a nation, and the transformation of the Synod of New York and Philadelphia into the General Assembly, with the adoption of the Standards of the Church, were coetaneous—in 1788.

It is proposed, in this second part of this volume, to exhibit the numerical growth of the Presbyterian Church in the whole country since those events.

The two parts of the volume, with some cross lines, will supplement and strengthen each other.

Varied National Origin.

In the sketch of the development of Presbyterianism in Pennsylvania, which has been given, it is stated that the Minutes of the General Presbytery, which was formed in 1705 or 1706, show that seven ministers came into the

organization. They were settled in New Jersey, Pennsylvania, Maryland, and Virginia, and the people to whom they ministered were mainly Scotch and Scotch-Irish, with a sprinkling of Welsh. That Scotch and Scotch-Irish element has, in its influence, ever since been the predominant one, in Pennsylvania especially. But in proceeding to show the numerical development of Presbyterianism in the country at large there should be a recognition of the English, Dutch, French, and German elements which have elsewhere more largely helped to form the national Church. The difficulties which they all had to contend against at the outset, and the weakness which they exhibited for two hundred years, will be shown by a brief reference to the movements of Presbyterian ministers before the formation of the General Presbytery.

Isolated Ministers and Congregations.

America was discovered in 1492. For more than a hundred years, down to 1614, the country had no hints even looking to a Presbyterian history. And during the seventeenth century the history is only that of itinerant preachers to straggling settlements from Long Island to the Carolinas: and whether some of them were Presbyterians has been a matter of controversy: cer-

tainly they were in no Presbyterial organization and connection. These isolated laborers deserve to be mentioned here.

In Virginia and Maryland.

In 1614 there seems to have been a Presbyterian church at Bermuda Hundred, Virginia, with the Rev. Alexander Whitaker as pastor. But a Church-of-England governor of the colony inaugurated a persecution which broke it up in 1649, and drove away its members, some to what is now Annapolis, Md. There, too, they were persecuted by the officials of Lord Baltimore, and were compelled to maintain their existence by forcible resistance. And to them went as ministers Francis Doughty in 1658, Matthew Hill in 1667, William Traill in 1682, and Francis Makemie in 1683—the last named sent out by Laggan Presbytery, Ireland. And Makemie organized the churches of Snow Hill and Rehoboth in 1683.

New York.

In 1630, Richard Denton, with a congregation which he had ministered to in Halifax, Yorkshire, England, migrated to Massachusetts, and afterward to Hempstead, Long Island, in 1644, where he remained until 1659, when he returned to England.

In 1637, Francis Doughty settled in Taunton, Mass., and afterward in New York in 1643, in Flushing in 1650, and in Maryland in 1658. After Mr. Doughty, Mr. Denton preached in New York from 1650 to 1652, though no church was organized there until 1717.

Long Island.

The church of Southold, Long Island, was organized in 1640, with John Young as pastor, and in 1656 that of Jamaica, Long Island.

New Jersey.

There were organizations in 1667 in Newark, in 1668 in Elizabeth, in 1680 in Woodbridge and in Fairfield, by immigrants from Connecticut; and in 1692 in Freehold by immigrants from Scotland.

North and South Carolina.

There were Presbyterian settlers in North Carolina as early as 1650, driven from Virginia by persecution, and in South Carolina in 1670.

Huguenots.

The Revocation of the Edict of Nantes drove hither Huguenots, who settled in New York in

1683, Staten Island, 1685, Charleston, S. C., 1686, Boston, 1687, New Rochelle, N. Y., 1688.

Pennsylvania.

As far back as 1678 it is claimed that there was a movement for a Dutch Presbyterian church at Norriton, Montgomery county, Pa.

New England.

Early in the century, in 1625, a Presbyterian colony settled in Dorchester, Mass., and before 1641 one at Salem, Mass.

Dr. Dexter (in his *Congregationalism*, p. 463) says: "The early Congregationalism of this country was Barrowism, and not Brownism—a Congregationalized Presbyterianism or a Presbyterianized Congregationalism, which had its roots in the one system and its branches in another; which was essentially Genevan within the local congregation, and essentially other outside of it."

Subjects of Persecution.

Persecution in England, in Scotland, in Ireland, and on the Continent drove many Presbyterians to America, and they were scattered in little companies through the colonies. But very weak, very ineffectual, were the movements which preceded the formation of the General Presbytery

under the prompting of Francis Makemie. "At the close of the seventeenth century," it is claimed, "there were at the basis of American Presbyterianism a large number of Presbyterian Puritan churches in New York, New Jersey, Pennsylvania, Delaware, Maryland, and South Carolina. There were three Irish Presbyterian ministers—Francis Makemie and Josias Makie in Virginia, Samuel Davis in Delaware, and one Scotch Presbyterian in South Carolina, Archibald Stobo. Besides these, several Scotch Presbyterian ministers had settled in New England Congregational churches" (Briggs's *American Presbyterianism*, p. 130).

Contracted Field of the Presbytery.

But, whatever the extent to which these scattered Presbyterian churches and ministers existed, the list of those who constituted the Presbytery shows how contracted was its field and how few were the organizations it represented: Francis Makemie of Accomac county, Virginia; Jedediah Andrews of Philadelphia; John Wilson of New Castle (then in Pennsylvania, now Delaware); Samuel Davis of Lewes, Delaware; Nathaniel Taylor of Marlborough; John Hampton of Snow Hill, Maryland; and George MacNish of Maryland; and ruling elders (at the second meet-

ing) Joseph Yard, William Smith, John Gardiner, James Stoddard. Not from all the fields that have been mentioned above did any representatives appear, and not for some time after were some of these brought into the organization.

So unpromising were the first hundred years of American Presbyterian history, so weak was the first organized meeting.

Eighty Organized Years.

Then for eighty years slowly, slowly, against tremendous and multiplied difficulties—obstacles without, strife within—under the General Presbytery, the General Synod, the divided Synods of Philadelphia and New York, the reunited Synod of New York and Philadelphia, the poor Church struggled on, and when its General Assembly was formed had 177 ministers and 419 congregations, 204 of which had no ministers. Not very cheering even yet the prospect.

But from that time an advance that is stimulating will be seen.

II.

ALL DENOMINATIONS.

Before proceeding to that, let the present strength in the United States of all the religious denominations be exhibited, showing at a glance where among its sister organizations the Presbyterian Church now stands. Its weakness for so long and its present relative position will give greater intensity to what is to follow.

National Census Reports of 1890.

The following summary is made up from the National Census reports of 1890, the latest, it will be understood, that have been made. Those reports embrace only the number of organizations or congregations in the different denominations, with their communicants, and the church edifices with their accommodations and value. The last three items are important contributions to our knowledge of the strength of the churches.

Congregations, Communicants, Edifices, Accommodations, Value.

There were in 1890, in the United States, 143

different religious denominations, with 110,641 ministers, 165,177 organizations or congregations, in which were 20,612,806 communicants or members, having 165,855 church edifices and halls, with a seating capacity of 46,015,721, valued at $679,630,139.

The Eight Largest.

The great numerical strength in all these departments of figures, however, is concentrated in eight families of churches which have each over five hundred thousand members, and combined have over nineteen millions of the 20,612,806—viz. the Baptists (with thirteen divisions), the Roman Catholics, the Congregationalists, the Disciples of Christ, the Lutherans (seventeen), the Methodists (seventeen), the Presbyterians and Reformed (fifteen), and the Protestant Episcopalians.

The Remainder.

There are six others which have above one hundred thousand members each: Christians, 103,722; Friends, 107,208; German Evangelical Synod, 187,432; Jewish 130,496; Latter-Day Saints, 166,125; United Brethren, 225,281. Only three others reach 50,000: Adventists, 60,401; Dunkards, 73,795; Unitarians, 67,749. Of those

that run above 5000, the Christian Scientists have 8724; the Christian Union, 18,214; the Church of God (Winebrennarian), 22,511; Church of the New Jerusalem, 7095; German Evangelical Protestant, 36,156; Mennonites, 41,541; Moravians, 11,781; Salvation Army, 8742; Spiritualists, 45,030; Universalists, 49,194; independent congregations, 14,126.

Relative Strength.

The strength of each of the eight families of churches which contain so immense a proportion of the religious people of the country is, in the different columns, as follows, as given officially in 1890.

Baptists.—25,646 ministers; 42,909 organizations; 3,712,468 communicants or members; 43,210 buildings; 12,165,710 sittings, value, $82,328,123.

Roman Catholics.—9196 ministers; 10,276 organizations; 6,257,871 members; 10,296 buildings; 3,447,816 sittings; value, $118,009,746.

Congregationalists.—5058 ministers; 4868 organizations; 512,771 members; 5192 buildings; 1,595,726 sittings; value, $13,335,437.

Disciples of Christ.—3773 ministers; 7246 organizations; 641,051 members; 5192 buildings; 1,592,726 sittings; value, $12,206,038.

Lutherans.—4591 ministers; 8595 organizations; 1,231,072 members; 8015 buildings; 2,310,262 sittings; value, $35,060,354.

Methodists.—30,000 ministers; 51,489 organizations; 4,589,284 members; 52,195 buildings; 13,515,816 sittings; value, $132,140,179.

Presbyterians and Reformed.—11,954 ministers; 15,657 organizations; 1,587,790 members; 15,975 buildings; 5,046,675 sittings; value, $113,613,329.

Protestant Episcopalians.—4224 ministers; 5102 organizations; 5417 buildings; 1,388,284 sittings; value, $82,835,418.

The First Four.

Three-fourths of the religious strength of the country, in all the columns of figures, are in four of the denominations—the Baptists, Roman Catholics, Methodists, and Presbyterians. They have nearly 16,000,000 of the 20,612,806 communicants. And their relative strength in each particular is as follows:

In Ministers—Methodists, 30,000; Baptists, 25,646; Presbyterians and Reformed, 11,954; Roman Catholics, 9196.

Organizations—Methodists, 51,489; Baptists, 42,909; Presbyterians and Reformed, 15,657; Roman Catholics, 10,276.

Communicants—Roman Catholics, 6,257,871;

Methodists, 4,589,284; Baptists, 3,712,486; Presbyterians and Reformed, 1,587,790.

Buildings—Methodists, 52,195; Baptists, 43,210; Presbyterians and Reformed, 15,975; Roman Catholics, 10,296.

Sittings—Methodists, 13,515,816; Baptists, 12,165,710; Presbyterian and Reformed, 5,046,675; Roman Catholics, 3,447,816.

Value of Edifices—Methodists, $132,140,179; Roman Catholics, $118,009,746; Presbyterians and Reformed, $113,613,329; Baptists, $82,328,123.

In the Largest States.

As to the total religious strength in the largest States, while New York (with its population of 5,997,853) reports the largest number of members, 2,171,822, and Pennsylvania (with its population of 5,258,014) the next, 1,726,640 members, followed by Ohio (with its population of 3,672,316), 1,215,409 members, and then by Illinois (population, 3,826,351), 1,202,588 members; and while in the value of church edifices the order is the same: New York, $140,123,008; Pennsylvania, $85,917,370; Ohio, $42,138,862; Illinois, $39,715,245; Massachusetts, however, coming before Ohio with $46,835,014; in the seating capacity of its churches, 2,868,490, New York falls behind Pennsylvania, which has 3,592,019, and in the number of organ-

izations, 8237, and edifices, 7942, behind Illinois (organizations 8296) and Ohio (organizations 9345, edifices 8857), and even behind Texas in organizations (8766).

Southern Church Accommodations.

In the matter of church accommodations a marked and striking difference between the Northern and Southern States appears: the figures are much larger proportionately in the latter than in the former. Indeed, it is a surprise to know that in some of the latter the church sittings are more than the population. Thus Delaware has 111,172 church sittings for a population of 108,493; Georgia, 2,108,566 for 1,837,353; Mississippi, 1,330,542 for 1,289,600; North Carolina, 2,192,835 for 1,617,947; South Carolina, 1,199,908 for 1,151,149; Tennessee, 1,811,942 for 1,767,518. Others of these States have sittings almost equal to the population: Florida, 391,132 for 391,422; Arkansas, 1,041,040 for 1,128,179; Kentucky, 1,504,736 for 1,858,635; Virginia, 1,490,675 for 1,655,980. The States in that section which are more like the North in this respect are—Louisiana, which has 617,245 sittings for a population of 1,118,587, and Texas, 1,567,745 sittings for a population of 2,235,523.

These figures would suggest that the Southern

section of our country is more thoroughly permeated by religion than the Northern—at least in the places to which the people may resort for worship and instruction. But what is the explanation of the fact that in some of them the churches can accommodate more than there are people in the State, men, women, and children, religious and irreligious, all told? The fact, we confess, has been a surprise to us; the explanation cannot strike us, especially as the populations of those States have been not decreasing, but steadily increasing, so that the churches are not in abandoned places which were once populous.

Two Peculiar States.

The figures for Utah are of interest, because of its peculiar feature and questions that may possibly arise in the future. Among its population of 207,905 are 427 organizations, with 128,115 members, 437 edifices and halls, with 113,971 sittings, and valued at $1,493,791. Of these the Mormons report 307 organizations with 118,201 members, and 309 edifices and halls, with 93,390 sittings, and valued at $736,916. That leaves only 120 organizations, with 9914 members, and 128 edifices and halls, with 20,581 sittings, valued at $756,875, to other denominations. The other churches which report members in Utah are—

Adventists, 37; Baptists, 327; Roman Catholics, 5958; Christian Scientists, 100; Congregationalists, 460; Disciples of Christ, 270; Lutherans, 84; Methodists, 1055; Presbyterians, 1207; Protestant Episcopalians, 751; Salvation Army, 4. With a positive membership of 118,201 in a population of 207,905, the new State cannot but be under absolute Mormon control.

Perhaps there is only one other of our great political divisions in which the adherents of one Church form a majority of the population. New Mexico, with a population of 155,593, has 100,576 Roman Catholic communicants. Nowhere else does any one denomination number a fifth of the population; so that, if there were any fear of any one seeking to control the political situation, the attempt to do so would be futile.

III.

THE PRESBYTERIAN AND REFORMED.

THE summary of the Presbyterian and Reformed churches embraced in the foregoing is made up as follows:

	Organizations.	Communicants.	Edifices.	Sittings.	Value.
The National (Northern) . . .	6,717	788,224	7,220	2,282,249	$74,455,200
The Cumberland	2,971	169,940	2,560	754,095	3,515,510
The Cumberland (colored) . .	224	12,956	207	55,709	195,826
The Welsh Calvinistic	187	12,722	203	45,711	625,875
The United	866	94,402	882	268,228	5,408,084
The Southern	2,391	179,721	2,431	710,738	8,812,152
The Associate of N. America .	31	1,053	31	5,194	29,200
The Associate Ref. Synod of South	116	8,501	121	37,590	211,850
The Reformed Presbyterian in the U. S. (Synod)	115	10,574	118	37,695	1,071,400
The Reformed Presbyterian in N. America (Gen. Synod)	33	4,602	34	12,480	469,000
Reformed Presbyterian (Covenanted)	4	37	4	200	
Reformed Presbyterian in the U. S. and Canada	1	600	1	. . .	75,000
The Reformed in America (Dutch)	572	92,970	678	258,673	10,340,159
The Reformed in the U. S. (German)	1510	204,018	1,365	540,758	7,975,583
The Christian Reformed . . .	99	12,470	110	33,955	428,500

A brief explanation of the peculiarities of the different members of this family of churches may be helpful to some readers.

The bond which unites them as Presbyterian and Reformed is their adoption of confessional Calvinism in doctrine, and the government of their churches, in an ascending grade of judicatories, by presbyters or elders, teaching and ruling.

The Northern.

The commonly called Northern Presbyterian Church, holding on to its organization in this country from 1705 or 1706, adheres to the Westminster Confession unchanged, except in its statements concerning the relation of civil officers to the Church and the marriage of a deceased wife's sister.

The Cumberland.

The Cumberland Presbyterian Church originated in a revival in Kentucky in the beginning of this century and in the bounds of Transylvania Presbytery. Pressed by the lack of regular ministers to supply its multiplied congregations, the Presbytery licensed men without the constitutional qualifications. The Cumberland Presbytery, which had been formed out of the Transylvania, was dissolved by the Synod for its irregularities, some of its ministers suspended, and others attached to Transylvania. That led to the withdrawal of some and the formation of an independ-

ent Presbytery in 1810, called the Cumberland. The doctrinal difference from the mother Church lies in a dissent from the alleged Westminster teaching as to reprobation, a limited atonement, infant salvation, and the calling of the elect only. The Confession was revised in 1883, and reduced to one hundred and nineteen short paragraphs.

Cumberland (Colored).

The Cumberland Presbyterian (colored) Church went out from, and was organized by, the Cumberland General Assembly in 1869 at Murfreesboro, Tennessee, being constituted of colored ministers and members from that Church. Its symbols are those of the parent body. Its first Synod, Tennessee, was constituted in 1871, and its General Assembly in 1871. As its title indicates, it is composed wholly of colored people.

The Southern.

The Southern Presbyterian Church seceded from the Northern on account of slavery and the Civil War. In 1858 the churches of the New School in the South separated from that organization because of differences on slavery. They were 4 Synods and 15 Presbyteries, and organized the United Synod, South. In 1861, on account of the Civil War, the Old School churches

in the South, withdrew from the Old School Assembly, and formed "The Presbyterian Church in the Confederate States of America," with 11 Synods and 47 Presbyteries. In 1864 that body and the United Synod South united in the present Southern organization under the present title.

The Welsh Calvinistic Methodist.

The Welsh Calvinistic Methodist Church, as its name suggests, came from Wales and from "the Methodist" revival of the last century, in which Whitefield, as well as Wesley, was so prominent. In 1811 the organization in Wales withdrew from the Church of England. The first Welsh Calvinistic Methodist Church in the United States was formed in Remsen, New York, in 1826. A Presbytery was constituted three years later. In 1869 a General Assembly was organized. The Church is Calvinistic in doctrine and Presbyterian in government, and exists among the Welsh in thirteen States.

The United in North America.

The United Presbyterian Church in North America was organized in 1858 by a union of the Associate and Associate Reformed Presbyterians —organizations which had come from Scotland. "It accepts the Westminster Confession of Faith

and Catechisms, modifying somewhat the chapter on the powers of the civil magistrates." Accompanying these standards as a part of the basis of the union was a "judicial testimony declaring the sense in which these symbols are received." It resists secret oath-bound societies, and uses the Book of Psalms exclusively in singing.

The Associate of North America.

The Associate Church of North America is composed of ministers and members of the Associate Reformed Church who refused to join in the union of 1858 which formed the United Presbyterian Church, as stated above. It is found in eight States. So-called Associate Presbyterians in their origin were a secession from the Church of Scotland led by Ebenezer Erskine. In 1753 a Presbytery was organized in Pennsylvania. "In 1782 most of these Presbyterians, who held what are known as the Marrow doctrines, united with Reformed Presbyterians, whence came in course of time various bodies of Associate Reformed Presbyterians. There were Associate Presbyterians, however, who did not join this union, and these organized in 1801 a Synod."

Associate Reformed Synod of the South.

The Associate Reformed Synod of the South

was a secession in 1821, caused by differences on the Psalmody and Communion questions, from the General Synod of the Associate Reformed Church. It is found in twelve States.

Reformed Presbyterian Synod and General Synod.

The Reformed Presbyterians are the ecclesiastical descendants of the Covenanters of Scotland. The General Synod and the Synod, originating in a division of the Reformed Presbyterian Church in 1833, agree in the protest against civil governments which do not recognize the headship of Christ. The latter does not allow its members to vote or hold office under our government; the former does. The latter is in nineteen States; the former in nine.

The five churches last named are all "Psalm-singing," and are strict adherents to the Westminster Standards.

The Dutch Reformed.

The Reformed Church in America (Dutch) and the Reformed Church in the United States (German) are Presbyterian and Calvinistic, the former coming from Holland, the latter from Germany. Their judicatories are called Consistories, Classes, and General Synod.

The Dutch had its first church here in 1628. The Belgic Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism are its modern creeds. It has in the United States a General Synod, four Particular Synods, and thirty-three Classes in fourteen States. At first "Dutch" in title and in language, it has ceased so to be. The word "Dutch" was dropped in 1867.

The German Reformed.

The German came from the Reformed Church in the Palatinate, a province of Germany. Congregations in it go back to the beginning of the eighteenth century, and in 1793 it formed an independent organization here. It has here a General Synod, eight Synods, six English and two German, and fifty-five Classes in twenty-eight States and the District of Columbia. Its symbol is the Heidelberg Catechism. More than half of its strength is among the Germans in Pennsylvania. The word "German" was dropped from its official title in 1869.

The Christian Reformed.

The Christian Reformed Church comes from an organization in Holland which was in 1835 a secession from the Reformed Church of Holland on account of latitudinarian teaching in the State

Church. At different times there have been additions to it from the Dutch Reformed Church, because of the refusal of the latter to condemn Free Masonry. It has a Synod and seven Classes in thirteen States.

The census returns report also four congregations with thirty-seven members, called The Reformed Presbyterian (Covenanted), and another congregation of six hundred members, called the Reformed Presbyterian Church in the United States and Canada—secessions, the one from the Synod, the other from the General Synod.

IV.

THE NATIONAL, CUMBERLAND, AND SOUTHERN.

For the purpose now had in view, only the National, the Southern, and the Cumberland organizations will demand our special attention. The others were never in organic union with our National Presbyterian Church, and hence their figures are not embraced in the earlier reports, so that any comparison which should embrace their present figures would make an inordinately favorable exhibit as to the Presbyterian growth in proportion to the population. Comparisons which would include their present figures should, to make a truthful impression, include their earlier ones, and we do not have them, nor can they be fully and accurately obtained. The Southern and the Cumberland must, however, be embraced: they were once a part organically of the National Church. They are included in the earlier figures, the Cumberland until 1810, and the Southern until 1861, in which years respectively they went out from our National Church: they must also be embraced in the later figures that a proper view may be had of the growth of Presbyterianism in the nation.

Their Titles.

The Southern Church has as its full title "The Presbyterian Church in the United States;" what is commonly called the Northern Church is "The Presbyterian Church in the United States of America." It will not be invidious, for brevity's sake, to call the latter the National Presbyterian Church, since it has members in every State and Territory but one (Mississippi), while the Southern Church lies wholly in the Southern States, with the exception of a couple of congregations with 79 members in Indiana.

The Cumberland.

The independent Cumberland Presbytery was formed in 1810 by three ministers. The early figures of the body cannot be obtained. In 1813 the Presbytery divided itself into three Presbyteries, and constituted itself the Cumberland Synod. In 1822 the number of ordained members was 46. A history of the Church published in 1835 estimated the numbers then as follows: 9 Synods, 35 Presbyteries, 300 ministers, 100 licentiates, and 50,000 communicants. In 1828 the Synod was divided into four Synods, and met as a General Assembly in 1829, having 16 Presbyteries under it.

The Southern.

When the Southern General Assembly, seceding from the Old School, was organized in 1861, it included 10 Synods, 47 Presbyteries, about 700 ministers, 1000 churches, 75,000 communicants—about 10,000 of them colored. In 1864 an organic union was formed between it and "The United Synod of the South," which in 1859 had seceded from the New School. This added about 120 ministers, 190 churches, and 12,000 communicants. The Presbytery of Patapsco, of the Synod of Baltimore, united with it, adding 6 ministers, 3 churches, and 576 communicants. In 1869, in the Synod of Kentucky 75 ministers, 137 churches, 13,540 communicants also withdrew from the National Church and entered it; and in 1874, 67 ministers, 141 churches, and 8000 communicants from the Synod of Missouri. These figures combined would make about 968 ministers, 1471 churches, and 109,116 communicants who withdrew from the parent organization into the Southern Church.

The Cumberland Colored.

The Cumberland Colored Church was organized in May, 1869, at Murfreesboro, Tenn., under the direction of the General Assembly of the Cumberland Church, out of its membership. Its first

Synod, Tennessee, was organized in 1871, and its General Assembly in 1874. It had in 1890, 23 Presbyteries, 224 congregations, 183 edifices, 12,956 communicants, and property valued at $195,826—in ten States. These are the latest figures we have been able to secure.

Their National Distribution.

The following collation from the census reports will show the distribution of these branches, which were formerly one, through the States and Territories. It gives the communicants in 1890, and so does not exhibit their full strength in 1895 (which will next be given), but it reveals their national and State relation:

	National.	Southern.	Cumberland.	Cumberland (colored).
Alabama	152	10,560	7,390	3,104
Alaska	481			
Arizona	188			
Arkansas	494	4,478	12,282	225
California	16,236	. . .	1,496	
Colorado	5,902	. . .	231	
Connecticut	1,680			
Delaware	4,622			
District of Columbia	4,882	246		
Florida	1,042	3,444	88	
Georgia	1,370	12,096	598	
Idaho	815			
Illinois	54,744	. . .	14,177	195

	National.	Southern.	Cumberland.	Cumberland (colored).
Indiana	35,464	79	4,826	
Indian Territory	1,803	629	1,229	
Iowa	29,994	. . .	1,167	
Kansas	24,050	. . .	2,386	190
Kentucky	6,917	10,915	15,458	1,421
Louisiana	70	4,926	868	
Maine	205			
Maryland	10,593	1,654		
Massachusetts	3,570			
Michigan	25,088			
Minnesota	13,732			
Mississippi	. . .	11,055	6,353	278
Missouri	17,272	10,363	23,390	471
Montana	1,232			
Nebraska	12,159	. . .	416	
Nevada	275			
New Hampshire	956			
New Jersey	58,759			
New Mexico	1,275			
New York	154,083			
North Carolina	6,516	27,477		
North Dakota	3,036			
Ohio	82,444	. . .	2,602	
Oklahoma	450	. . .	. . .	100
Oregon	3,935	. . .	897	
Pennsylvania	161,386	. . .	6,210	
Rhode Island	608			
South Carolina	6,829	16,561		
South Dakota	4,413			
Tennessee	4,399	15,954	39,477	5,202
Texas	2,812	10,744	22,297	1,740
Utah	688			
Vermont	230			
Virginia	945	26,515		
Washington	3,770	. . .	470	
West Virginia	4,275	5,995	32	
Wisconsin	11,019			
Wyoming	364			

Their Combined Strength.

The combined figures of the three now separate organizations are (in 1895)—3 General Assemblies; 59 Synods; 424 Presbyteries; 13,156 congregations; 10,887 preachers of the gospel (ordained ministers 9838, licentiates 834, local evangelists 215;) 2170 candidates for the ministry; 46,448 ruling elders; 20,579 deacons; 1,320,296 communicants; 1,263,831 Sabbath-school members. Last year 384 young men were licensed to preach; 340 were ordained to the ministry; 89 ministers were received from other denominations; 235 new churches were organized and 14 received from other denominations; 98,110 persons were added to the communion rolls on profession and 46,298 on certificate; 30,760 adults and 33,233 infants were baptized. The amount of money raised last year was $15,966,890, divided as follows: for congregational expenses, $11,723,052; General Assemblies' expenses, $103,392; benevolent causes, $4,140,446. The benevolent contributions were to the following causes: Home Missions, $1,558,316; Foreign Missions, $863,461; Education, $422,541; Sabbath-school missionary work, $141,151; Ministerial Relief, $116,084; miscellaneous, $1,038,893.

In the Home Missions figures are included the

contributions to the Home Missions, Freedmen's, Sustentation, and Church Erection Boards and Committees; in the Education, the contributions to the Education and College Aid Boards and Committees.

In the preceding table and in the comparisons which follow we cannot include the Colored Cumberland. Its Assembly Minutes, with statistical tables, are not published, and all that we have been able to secure are the five general statements of the census reports of 1890. They would add 23 Presbyteries, 224 congregations, and 12,956 communicants, making the total of the four now in those columns at least 447 Presbyteries, 13,380 congregations, 1,333,252 communicants. But, as we cannot run the colored figures through all the comparisons, we will not include these. It should be remembered, however, that they would slightly increase all the totals—not so, however, as seriously to affect them, not at all affecting the impressions made.

The Comparative Summary.

It will be well to give here, side by side, the summary, published by the Stated Clerk of each General Assembly, so that all may be easy of reference, and that the proportion which belongs to each may be clearly manifest:

	National.	Southern.	Cumberland.
Synods	31	13	15
Presbyteries	224	74	126
Congregations	7,496	2,776	2,884
Preachers:			
Ordained ministers	6,797	1,337	1,704
Licentiates	474	79	281
Local evangelists	215		
Candidates	1,477	425	268
Ruling elders	26,590	8,481	11,377
Deacons	9,058	6,808	4,713
Communicants	922,904	203,999	193,393
S.-S. members	994,793	154,273	114,765
Licensures	315	69	
Ordinations	273	67	
Ministers received	82	7	
Churches organized	176	59	
" received	11	3	
Added on profession	67,938	13,598	16,574
" certificate	38,734	7,564	
Adult baptisms	25,729	5,031	
Infant "	27,731	5,502	
Contributions:			
Congregational	$9,921,141	$1,439,945	$361,966
General Assembly	89,329	14,073	
Home Missions	997,500	32,760	13,867
Sustentation	72,265	98,362	
Freedmen	111,448	9,623	
Church Erection	217,824	. . .	4,667
Foreign Missions	712,877	111,877	38,707
Education	214,637	51,848	10,092
College Aid	145,964		
Ministerial Relief	92,932	13,256	9,896
S.-S. Work	133,682	7,469	
Miscellaneous	937,980	100,913	

V.

NUMERICAL INCREASE.

Now, concentrating the attention upon these three Presbyterian churches, compare in detail the later figures with the corresponding columns on their first appearance in the reports.

Synods and Presbyteries.

In 1788, as the Church was entering upon the national stadium with its newly-organized General Assembly, it had four Synods, New York and New Jersey, Philadelphia, Virginia, and the Carolinas, and 16 Presbyteries: Dutchess; Suffolk; New York and New Brunswick; Philadelphia; Lewestown; New Castle; Baltimore; Carlisle; Redstone; Hanover; Lexington and Transylvania; Abingdon; Orange; South Carolina. Under the three General Assemblies descending from that Assembly there are now 59 Synods and 424 Presbyteries. The names of the first Synods and Presbyteries suggest the narrow field of the Church—simply fringing the Atlantic from New York to South Carolina: the long list of the Synods and Presbyteries now in existence covers every State and Territory in the Union from

Maine and the Great Lakes down to the Gulf of Mexico and across the land to the Pacific Ocean.

Ministers and Congregations.

In 1788 there were 177 ordained ministers upon the roll; there are now 9838. There were nominally 429 congregations; there are now 13,156.

The population of the country in 1788 was less than 3,900,000 (in 1790 it was 3,924,124;) now it is, we suppose, nearly 70,000,000 (it was 62,622,250 in 1890).

The increase of population has been, therefore, less than eighteen-fold, while that of the Presbyterian ministers has been fifty-five-fold, and of congregations more than thirty-fold. The proportionate statement concerning the congregations is beneath the reality, for of the 429 in 1788, 204 were vacant, and as there were but 177 ministers, we may feel assured that those 204 were generally the mere shadows of a name; and it is safe to say that the increase of congregations has been sixty-fold.

Fourscore Years Ago, and Now.

Gillett, in his *History of the Presbyterian Church*, gives the following table concerning what was fourscore years ago the immense missionary region west of the Alleghenies and east of the Mississippi:

	Population.	Presbyterian churches.
Ohio	330,000	78
Western Virginia	75,000	12
Kentucky	400,000	91
Tennessee	260,000	79
Louisiana	120,000	0
Missouri Territory	21,000	0
Mississippi Territory	58,000	6
Indiana Territory	25,000	1
Illinois Territory	13,000	0
	1,302,000	268

Put beside that the following table, drawn from the census of 1890:

	Population.	Presbyterian churches.
Ohio	3,672,316	828
Western Virginia	762,794	140
Kentucky	1,858,635	507
Tennessee	1,767,518	864
Louisiana	1,118,587	88
Missouri Territory	2,679,184	776
Mississippi Territory	1,289,000	352
Indiana Territory	2,192,404	389
Illinois Territory	3,826,351	752
	19,166,789	4696

The population now in those sections is nearly fifteen times as large and is more than one-fourth of the whole population of the United States, with nearly eighteen times as many churches, and more than one-third of the whole number in the three branches of the denomination. Missouri,

without a Presbyterian church then, has now 776; Illinois, without any then, now has 752.

Ministers during the Revolution.

When the Revolutionary War broke out there was in the country one General Synod with 11 Presbyteries and 135 ministers. (The congregations and communicants cannot be given.) From Massachusetts to the Carolinas, among three millions of people, there were scattered not as many ministers as are now in Philadelphia with its million people. If the country were to-day supplied only in the same proportion as the struggling colonies were, it would have less than two thousand Presbyterian ministers, instead of the 10,887 who are on the denominational rolls.

Communicants.

How many communicants were there in 1788? We do not know, but we can approximate to the number. The first year in which they were reported was 1807. The total was then 17,871. The reports, however, were very incomplete. Out of the 29 Presbyteries, 12 made no return. Some of them did not report for several years afterward. But, including the first reports that they did make with those of 1807, the number could not possibly be above 22,000. (The next year the

number was 21,270.) Certainly there were not more than 20,000 in 1807. The congregations then were 598, the average number of communicants in a congregation being, therefore, about 33. Allow the same average in 1788, when there were 435 congregations, and there were not 15,000 Presbyterian communicants in the whole country.

The truth is, our denomination was then very weak, and, though patriotic and because patriotic, its churches came out of the Revolutionary War in a sadly broken-up condition. The Rev. Mr. Inglis, rector of Trinity Church, New York, wrote Oct. 13, 1776:

PATRIOTISM OF PRESBYTERIANS.

"Although civil liberty was the ostensible object, the bait that was flung out to catch the populace at large and engage them in the rebellion, yet it is now past all doubt that an abolition of the Church of England was one of the principal springs of the dissenting leaders' conduct; and hence the unanimity of the dissenters in this business. . . . I have it from good authority that the Presbyterian ministers, at a Synod where most of them in the Middle Colonies were collected, passed a resolve to support the Continental Congress in all their measures. This, and this only, can account for the uniformity of their conduct;

for I do not know of one of them, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of Congress, however extravagant." (*Documentary History of New York*, iii. pp. 1050, 1051; Hawkins, *Historical Notices*, pp. 328, 329.)

Such a tribute from one who was not a friend may now be blazoned by us in letters of gold, the more because of the suffering which their patriotism brought upon the ministers and congregations when it cost something to be patriotic. What that suffering was is suggested by this paragraph from Dr. George P. Hays' valuable and interesting volume, *Presbyterians* (pp. 115, 6):

"As might be expected, religion suffered greatly during this preliminary period, as well as during the progress of the war. The political excitement and the military disturbance made regular church-work almost impossible. Disorders of the finances of the country made the support of the ministry extremely difficult. Very many pastors betook themselves to other callings, especially to agriculture, for support. Many joined the army, either as chaplains or, as not unfrequently happened, as officers of companies made up in their own neighborhood Churches were often taken and turned into stables or riding-schools. The church of

Newtown had its steeple sawed off, and was finally torn down and its sides used for soldiers' huts. The church of Princeton was occupied by the Hessian soldiers, a fireplace built in it, and the pews and galleries used for fuel. More than fifty places of worship throughout the land were utterly destroyed by the enemy during the war. Others were so defaced and injured that they were unfit for use. Pastors in many cases were not allowed to continue their ministry. Rodgers of New York, Richards of Rahway, Prime of Huntingdon, and Mc Whorter of Carolina were forced to flee for their lives. On many occasions the soldiers destroyed what they could not carry away, and the Presbyterian clergy were generally the special objects of vengeance."

Communicant Growth.

Of course, then, the membership of the churches had been woefully depleted. But we desire to confine ourself to certain and official figures, and therefore we take the communicants when first reported. In 1807 there were 18,781, or, adding, as already explained, for non-reporting churches, about 20,000. Now, they are 1,322,296. The population of the whole country in 1807 was about 6,600,000 (in 1800 it was 5,308,483, and in 1810, 7,239,881); now nearly 70,000,000. The in-

crease of population, therefore, in the last eighty-eight years has been somewhat more than ten-fold; that of the Presbyterian communicants sixty-six-fold.

Here is a statement that will give a sharp idea of the Presbyterian advance since the formation of the Assembly: The city of Philadelphia had in 1890 a little over a million inhabitants; the population of the whole country a century before was nearly four millions. Well, in Philadelphia there were in 1890 in the congregations of our National Presbyterian Church alone about twice as many communicants (31,585) as there were in 1788 in the whole country. In the little space of twenty miles by seven along the Delaware, with its million people, twice as many communicants as there were among the four millions of the thirteen States which were just forming their National Constitution!

Old and New Schools.

When the Old and New School division took place, in 1838, the strength of the Church was—23 Synods, 135 Presbyteries, 2140 ministers, 280 licentiates, 244 candidates, 2815 congregations, 220,557 communicants. The first year of their separation the Old School reported 1615 ministers, 1673 churches, 6377 additions on confession,

126,583 communicants; the New School, 1093 ministers, 1260 churches, 4691 additions on confession, 106,000 communicants. The last year of their separation (1869) the figures were—Old School, 2381 ministers, 2740 churches, 15,189 additions, 258,963 communicants; New School, 1848 ministers, 1721 churches, 9707 additions, 172,560 communicants. The two came together in 1870 with 51 Synods, 259 Presbyteries, 4238 ministers, 338 licentiates, 541 candidates, 4526 churches, 446,561 communicants. The reconstruction of the Synods and Presbyteries the next year gave 35 Synods and 167 Presbyteries. The population of the country increased between 1838 and 1870 nearly two-and-a-half-fold (from about 16,000,000 in 1838 to 38,558,371 in 1870;) the communicants a little more than doubled in the same period—both branches, it will be remembered, having lost by the Southern withdrawals. Between 1870 and the present the population has advanced about three-fourths; the communicants have much more than doubled.

Benevolent Contributions.

The first year in which the benevolent contributions were reported was 1798, when there were 247 ministers. The amount was $1397, an average of less than $6 to a pastorate. In 1807, the

first year in which the communicants were reported, the amount was $4641, an average of 23 cents to a communicant. Last year the amount was $4,140,446, an average of $3.13 per communicant; or sixty times as many communicants contributed to benevolence eight hundred and ninety-two times as much money.

Present Missionary Work.

Down to 1815 the annual expenditures for missions in the whole denomination rarely exceeded $2500. Last year, through the eight benevolent agencies by which the National General Assembly directly works, it received $2,648,097; and, with the amount, had at work in the home field 1731 missionaries; 659 in the foreign field (with 1943 native agents, of whom 188 were ordained ministers); 175 ministers and 257 teachers among the freedmen; 95 Sabbath-school missionaries; assisted 1032 young men in their studies preparatory to the ministry; aided in the erection of 182 church edifices and manses; supported 785 disabled ministers or families of ministers; and assisted 35 institutions of learning which are struggling into self-support under Presbyterian guidance. What a contrast all this with the work fourscore years ago! The figures *are* a contrast—not a comparison.

Home Missions.

It may be added, as suggesting the influence which all this has upon individual souls for their salvation, that the Board of Home Missions of the National Church reports that of the 1,040,949 additions to the churches on profession from 1870 to 1894, 200,501 were to the churches receiving aid from it—one-fifth of the whole number the fruit of the labors of the struggling Home missionaries. Those missionaries, it may further be added, are nearly one-fourth of all the ordained ministers on our Presbyterial rolls—1641 of the whole ministerial force in non-self-supporting churches and aided by the Church at large. Of the 7496 churches on the roll, 3414 have been organized since 1870 by Home missionaries. And of 922,904 communicants this year reported in the whole Church, 118,588, or more than one-ninth, are in the churches now under the care of the Board. It is interesting to note, further, that the missionaries in the service last year were distributed as follows among the States and Territories:

Alabama	4	Colorado	70
Alaska	8	Connecticut	2
Arizona	13	Delaware	4
Arkansas	1	Florida	18
California	85	Idaho	24

Illinois	92	New York	139
Indiana	90	North Carolina	3
Indian Territory	35	North Dakota	51
Iowa	106	Ohio	43
Kansas	109	Oklahoma Territory	18
Kentucky	23	Oregon	45
Maine	3	Pennsylvania	28
Maryland	7	Rhode Island	4
Massachusetts	10	South Dakota	71
Michigan	92	Tennessee	29
Minnesota	96	Texas	26
Missouri	60	Utah	23
Montana	21	Vermont	1
Nebraska	87	Washington	66
Nevada	2	West Virginia	3
New Hampshire	3	Wisconsin	72
New Mexico	38	Wyoming	6

The Home Board has also a special work among the Alaskans, Indians, Mexicans, Mormons, Mountaineers of the South, employing therein 319 teachers in 114 schools with 9466 scholars.

Missions for Freedmen.

Not the least important—in some respects the most pressing—work in the home field is that among the freedmen. Last year the 175 ministers and 257 teachers under the Assembly's Freedmen's Board labored in 306 churches and missions, in which were 17,083 communicants, of whom 1683 on examination and 356 on certificate

were added last year, and 19,764 Sabbath-school scholars. There were also 87 day-schools under the care of the Board, with 257 teachers and 10,529 pupils. Two Synods and ten Presbyteries are composed almost wholly of these colored constituents of the Church.

Foreign Missions.

The Board of Foreign Missions has under its care 25 missions in Africa, China, Guatemala, India, Japan, Korea, Mexico, Persia, Siam, South America, Syria, and among the Japanese and Chinese in the United States; the first of which, that of Syria, was begun in 1823. In those missions are 116 stations and 583 out-stations, with 391 organized churches. In them are laboring 213 American ordained ministers, 56 physicians (37 male and 19 female), and 390 lay teachers—659 in all—and 188 ordained natives, 230 native licentiates, 1525 native teachers and helpers—1943 natives in all. There are 32,104 communicants in the churches, of whom 3772 were added last year, and who contributed last year $65,828. There are 109 students for the ministry among them. In their day- and boarding-schools are 30,452 pupils. There are 33 hospitals and dispensaries in the missions. That is the present foreign work of the one Assembly.

Missionary Communicants.

It is further very expressive of the prominent numerical place which the missionary work holds in the Church that more than one-fourth of the additions on profession to the communion rolls of the whole (National) Church last year (67,938) were to its mission congregations—thus:

Home Mission	12,763
Freedmen	1,683
Foreign Mission	3,772
Total	18,218

And of the 922,904 on the present list of communicants, more than one-sixth are in those mission congregations—thus:

Home Mission	118,588
Freedmen	17,083
Foreign Mission	32,104
	167,775

Still further, the net increase of the communion rolls by additions on profession was larger last year in all these fields of mission work than in the Church at large. In the whole Church it was over one-thirteenth; among the Freedmen it was more than one-tenth; in the Home Mission congregations, more than one-ninth; in the Foreign Mission churches, more than one-eighth. The con-

verting work of the Spirit most powerful among the heathen!

Women's Societies.

The first Woman's Foreign Missionary Society was organized in 1870; the amount raised the first year was $7337. The Woman's Executive Committee of Home Missions was organized in 1878; the amount raised the first year was $5296. The amounts raised by all the women's organizations in the National Church last year, in connection with the Boards, was $640,461—almost one-third of the whole receipts for Home and Foreign Missions and Freedmen.

Congregational Moneys.

The first year in which the sums raised for the various congregational purposes were reported was (in the Old School) in 1851; the total was $1,056,023. The same columns now foot up in all the churches $11,723,052. The Old School membership in 1851 was 210,306. The average was therefore a little over $5 per communicant; last year it was $8.86.

Additions.

The first year in which additions to the communion rolls on profession were reported was

1820. The number was 8021. The total of communicants was 72,096; the increase by profession was, therefore, nearly one-ninth. Last year the additions were 98,110, with full rolls of 1,322,296, an increase of over one-twelfth. The total population in 1820 was 9,633,822; one in every 1200 of that population was that year drawn to the communion roll; last year, one in every 712.

Infant Baptisms.

The infant baptisms in 1820, the first year they were reported, were 8792; last year (the Cumberland not reported) they were 33,233. In 1820 they were one to 8 communicants; last year one to 34. In 1820, one in 1096 of the general population were baptized in the Presbyterian Church; last year, one in 2160. Here is a regretful showing.

Adult Baptisms.

The adult baptisms in 1820 were 1611; last year, 30,760. That means that in 1820 four-fifths of the additions on profession were of the baptized children of the Church; last year over two-thirds were from the baptized children. In 1820 one-fifth of the converts were from the world; last year, over one-third.

Sabbath-schools.

The first year in which Sabbath-schools were embraced in the Statistical Tables was (in the Old School) 1856; in the Old and New School both, in 1865. They were reported 276,355 in the schools, while the combined communion rolls were 385,095. Last year there were in the schools 1,263,831, with a communicant membership in the churches of 1,322,296. The population of the country in 1865 was about 33,000,000 (in 1860, 31,433,321; in 1870, 38,558,371): one in every 116 of the population was in our Sabbath-schools; now one in 55.

Colleges and Seminaries.

In 1788 there were two colleges and no theological seminary in connection with the Presbyterian Church. Now there are 19 theological seminaries. As to colleges, it is difficult to give exact figures. We think we can count up 78 collegiate institutions—male, female, or both—which are directly controlled by Presbyterians.

The Statistical Tables.

The Statistical Tables from which the foregoing figures have been gleaned are themselves a study in our ecclesiastical development. At first, in 1788, all that they contain are ministers, licen-

tiates, vacant churches, and collections, the last named then amounting in the whole Church to £176 7s. 10d. Twenty years passed before the number of communicants was recorded. Thirteen years afterward additions on examination, infant baptisms, and adult baptisms appear. The money columns gradually divided, one after another the different Boards being created—the last, that of Aid for Colleges. The different Boards came into existence in the following order and years: Home Missions, 1816; Education, 1819; Foreign Missions, 1837; Publication, 1838; Church Erection, 1844; Ministerial Relief, 1855; Freedmen, 1865; Sabbath-school Work (of Publication), 1872; Aid for Colleges, 1883. Not until 1851 were the congregational moneys reported. It was only in 1856 that the record of Sabbath-schools began to be made.

The Century's Additions and Contributions.

Let it be added here that the additions to the churches on profession of faith since the organization of the General Assembly have been almost two millions (1,979,451), of which over eleven hundred thousand have been since 1870; and the benevolent contributions reported amount to ninety-nine millions of dollars, of which eighty millions have been since 1870. These figures do

not include the Southern and Cumberland reports: we cannot put our hand upon them. If they were included, as they should be for full national statements, they would present a total that would be astonishing to Presbyterians generally. The figures of the Southern Church would add not less than six million dollars to the amount since 1870, and make the total since 1788 at least one hundred and five millions, and more than two hundred thousand to the receptions on profession of faith.

Decrease of Contributions.

Here, however, candor must admit there is a fly in the ointment. Of recent years there has been no such advance in the money columns as could properly have been looked for. There has even been a decrease. Last year, as compared with 1890, shows an absolute falling off in the contributions of $720,552; in the benevolent columns, of $649,071, and in the congregational and General Assembly columns, of $71,481, though the communicant membership has grown from 775,903 to 922,904—an increase of nearly one-fourth. Casting the eye back to the era of the reunion, while the view is not so unfavorable, it is still not as bright as the preceding periods. The total money columns in 1871 were 9,622,030; the communicants were then 455,378; they are now 922,904.

Without any development in the grace of liberality the same proportionate giving simply would have raised the columns last year to at least $19,000,000, whereas they are only $13,647,579. If it be said that the reunion memorial offerings had begun to be reported in 1871, the year before 446,561 communicants contributed $8,440,121; an equal per capita would have made the amount this year more than $17,000,000. It points this the more to note that while in the National Church the total contributions fell from $14,368,131 in 1890 to $13,647,579 in 1895, in the Southern Church they rose from $1,727,263 in 1890 to $1,880,126 in 1895, and in 1893, before the present financial depression was felt, were $1,943,580.

VI.

LESSONS FROM THE COMPARISONS.

The foregoing figures, the more carefully they are examined, the greater the impression they make. We indicate briefly some of the leading lessons they suggest:

Moral and Social Development.

1. There is one important element in our National Church life on which they do not directly throw light, though a great deal may be reflected from them: the moral and social development of the members of the Church and their moral and social influence on the nation at large. But from a somewhat careful reading of the life of a hundred years ago and since down to the present, we do not hesitate to express the opinion that the type of piety and morality has constantly been advancing in the Church, and that it is to-day far higher than it was a century ago. The piety is doubtless more active and practical than passive and contemplative. It may not be so spiritual: it is of a higher moral tone in general. Practices were permitted a hundred years ago that would not be tolerated now. All along the cen-

tury there has been elevation in individual and public life. As far as the Deliverances of the judicatories on moral and social questions are concerned, this is especially true; and these are both the indication of the beliefs of the Church and educational of them. We claim that on no question that has arisen are we under the necessity of covering up the nakedness of our ecclesiastical ancestors with backward steps. As one instance of this, the Deliverances of the Assemblies from the beginning on the subject of Temperance may be specially referred to. Miss Willard was reported some time ago as saying that on this reform the Presbyterian Church, though slow in moving, was sure and mighty and effectual when she did move. The latter part of the statement is true; the first is not correct. Our Church has not been slow in taking her stand. She has been in the van of the whole Temperance movement. She has led, not been led. And she has done as much as any other organization to form that public sentiment which is now condensed into the expression that total abstinence from all intoxicants is the duty of the individual—prohibition of the traffic in them the duty of the State.

EDUCATIONAL.

2. Neither do the figures concerning theological

seminaries and colleges suggest all that is true of the educational and intellectual position of our Church. In its early history nearly every pastor was a day teacher as well; his home was a school. Insisting upon a learned ministry, the Church has constantly been educating and elevating her people. The schools of all grades that are under her influence cannot be tabulated. Through her general educational and ministerial work she has held all along, she holds to-day, a greater proportion of the solid educational people of the land than any other organization. Beyond controversy, the Presbyterian Church, in the intellectual power of her ministry, in the influence of the educators and institutions that are managed by her ministers and members, in the general intelligence of her adherents, and now in the kind of work she is doing through her Sabbath-schools, stands easily in the van of the denominations.

Active and Benevolent Work.

3. It is when we approach the active and benevolent work that the figures speak with the most telling effect. The advance of the Church on herself has been marvellous: in comparison with others it is equally suggestive. The simple fact is, that, absolutely and relatively, Presbyterians stand far in advance of any other denomi-

nation. They raise more than any other. About half of all the moneys raised by all the churches of the land for benevolent work is raised by them. They do not yet give one-tenth of their income to the Lord, but they give to benevolent objects more than one-third of the amount that they raise for their own congregational purposes, which may be regarded, in a pure sense of the word, as selfish purposes. This suggests either that the grace of liberality has been under our system exceptionally developed, or that our churches have a solid and wealthy membership. We believe both to be the case. The Boards and Committees as they have grown up, and as they have been managed, and especially the training in systematic beneficence which is now a part of the system, have evoked a liberality which is exceptional among the churches. It is not yet what it ought to be: it is reaching on.

Relative Numerical Growth.

4. Numerically, the Presbyterian development has been in advance of all other denominations except two. It stands third in the census tables for the whole country for 1890.

Again, We make no comparison with Roman Catholics. They claim 6,257,871 "communicants." But this includes all the population above nine years of age which the priests can in any way

identify with their Church; and it is not a tabulation from precise lists, but is made up of estimates and guesses. The Presbyterian population is larger than the Papal. In the numbers of congregations and of church buildings and their seating capacity the census shows the latter to be behind. And the growth which it has had has been almost wholly from immigration, much of which it has also heavily lost.

Two Sister Denominations.

5. In this respect, however, it has been admitted that there are two denominations, the Baptist and the Methodist, that have greatly outstripped the Presbyterian. The Baptists started in the country as soon as the Presbyterians, but the Methodists were behind both. In 1890, however, the Baptists of all branches numbered 3,712,468 communicants; the Methodists, 4,589,284; while the Presbyterians and Reformed of all branches were 1,587,190.

The Baptists.

A careful examination of the census reports will, however, make some revelations concerning these figures which will be a surprise to many.

There are thirteen branches of Baptists. Of these, the Regular Baptists South, who are found

only in the Southern States and Territories (except 273 in Kansas), number 1,280,056 communicants; the Regular Baptists, colored, also confined wholly to the Southern States, are 1,348,939. The following are also wholly or almost wholly in the South: The Original Free-will, 11,864; the General, 21,362; the United, 13,209; the Baptist Church of Christ, 8254; the Primitive, 116,271; the Old Two-seed-in-the-Spirit Predestinarian, 12,881. The Regular Baptists, North, who are restricted to the North, have 800,025; and the following are divided between the North and the South: the Six-Principle Baptists, 937; the Seventh-Day Baptists, 9143; the Free-will Baptists, 87,898; the Separate Baptists, 1599.

Over 2,800,000 of the Baptists of all the branches are in the South; less than 900,000 are in the Northern States; so that in the North they are numerically weaker than the Presbyterians. The immense preponderance of their strength is in the South, and there their colored congregations largely outnumber all others.

The Methodists.

Our Methodist brethren exhibit a somewhat similar state of things. There are seventeen branches of them, between whom, as we understand, no ecclesiastical fraternal relations exist.

The total communicants are 4,589,284, divided as follows: Methodist Episcopal (North), 2,240,354; Union American Methodist Episcopal (colored), 2279; African Methodist Episcopal (colored), 452,725; African Union Methodist Protestant (colored), 3415; African Methodist Episcopal Zion (colored), 349,788; Methodist Protestant, 141,989; Wesleyan Connexion of America, 16,492; Methodist Episcopal, South, 1,209,976; Congregational Methodist, 8705; Congregational Methodist Colored, 319; New Congregational Methodist, 1059; Colored Methodist Episcopal, 129,383; Zion Union Apostolic (colored), 2346; Primitive Methodist, 4764; Free Methodist, 22,110; Independent Methodists, 2569; Evangelical Missionary Church, 951.

Seven of these organizations, it will be noticed, are composed exclusively of colored members, and they number nearly a million. There are also colored members in the other organizations: in the Methodist Episcopal North, for instance, whole conferences of them overlapping the white conferences.

Then of the total of 4,589,284 communicants, over 2,500,000 are in the South, leaving a little less than two millions in all the branches in the North, of whom about 1,750,000 are in the Methodist Episcopal Church North, so called. We may add that the Northern branch is also

strong in the South, having almost 500,000 communicants there. On the other hand, the Southern Church has in the Northern States a considerable following, amounting to nearly 26,000.

Thus it appears that the Baptists and the Methodists alike have the preponderance of their numerical strength in the South, and that the colored people North and South are very largely in their communion. The Presbyterians and Reformed, however, with the exception of the Southern Presbyterian Church and the Cumberland, have their preponderance in the North, and they are not numerically strong among the colored people. And in the North the Presbyterians and the Reformed are stronger than the Baptists: the Methodists are not so much more numerous as is commonly supposed from the figures *en bloc*, without an analysis of them.

Our Methodist and Baptist brethren, let it be mentioned to their credit, have had their tremendous success among the poor. They have gone ahead of Presbyterians in frontier settlements, in new regions, in the tenement-houses and alleys of the large cities, among the negroes in the South and the North. It is, we repeat, to their credit that they have so largely reached the poor, the ignorant, and the degraded. But we should not let them have this as an exclusive honor, for Christi-

anity should reach all classes. "To the poor the gospel is preached:" we must preach it to them if we want the best of all seals stamped upon our Church.

Let us cultivate our wealth, and rejoice in our refinement, and make much of our education; but let us show more and more that Presbyterianism is not *a class*, but *an all-classes*, religion.

And why have we not in this respect had the numerical success that has rested upon our Methodist and Baptist brethren?

We are inclined to think we have been pushing to an extreme our favorite doctrine of an educated ministry; been insisting too much upon the same high education for all preachers; have not been willing enough to use graces without gifts among the masses; and in waiting for the high education have let many of the population get beyond us. We are sure we have not used the multiform gifts of our eldership in the profitable way in which we should have done. We would emphasize what, since writing the foregoing, we have noticed Dr. W. H. Roberts said in his Pittsburg Quarter-century Anniversary address:

"There must be concerted effort for the systematic use of the ministry of gifts as distinct from the ministry of office. The New Testament clearly teaches that the possession of talents by disciples

of Christ implies, necessarily, not official relation to the Church, but the use of such talents in the Lord's work according to opportunity. God has blessed many ruling elders and other members of the laity, both men and women, with abilities for service in various lines in his kingdom."

Revivals and Culture.

6. A careful examination from decade to decade will show that the growth of the Church in membership has been of a steady and solid kind. This is due largely to the way in which it has cultivated revivals. It has shared richly in the fruits of those widespread awakenings which at different times have shaken the whole country or large sections of it. It has had many special ones in its own congregations. Mention of powerful works of grace is frequently found in its annual Narratives of the State of Religion. But a sentence in a Pastoral Letter in 1816 expresses the predominant feeling of a very large proportion of the body: "If the thunderstorm in summer excites the most attention, it is the continued blessing from the clouds which replenishes the spring and makes glad the harvest of the husbandman." The General Assembly of 1817, in passing a *quasi* censure on this utterance, expressed the hope that it was not intended as a condemnation of revivals.

The intention was probably to censure some revival measures. But it will be found that, in this solid, and substantial, and constantly advancing portion of the Church of Christ, it has been the happy blending of revivals and awakenings with the weekly and ordinary culture of the field that has been the means of adding to the reports of conversions, and in holding on to, and effectively training, those who have been drawn into the ranks of communicants.

Devotion to Civil and Religious Liberty.

7. The unflinching and unbroken American position of the Presbyterian Church has been an important source of her strength and growth here. In that she was a leader. Her ante-Revolutionary and official position places her first; for as far back as 1729 the General Synod which passed what is called the Adopting Act, by which it was agreed "that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster," and "also adopt the said Confession as the confession of our faith"—the first authoritative settlement of the Standards of the Church—"in the same year took action in the

line of the denial of the authority of the State over the Church. Chapter xxiii. of the Westminster Confession of Faith deals with the power of the civil magistrate, and the Synod denied to the civil magistrate what the Westminster Assembly permitted—a controlling power over Synods with respect to 'the exercise of their ministerial authority.' It also denied to the civil magistrate the 'power to persecute any for their religion.' These were notable acts on the part of the Synod, appearing to be the first declaration, by an organized Church on American soil, of the freedom of the Church from control by the State. Even in New England at this time Church and State were united. Congregationalism, as first established in the colonies, was a chain whose links were steel. An organization of so-called independent churches, its ministers were held to orthodoxy and its members to right living by the strong arm of the civil law. It was the civil magistrate at the call of the Church who drove out from Massachusetts, Williams the Baptist and Doughty the Presbyterian. To the Presbyterian rather than to the Puritan must the honor be given of the first definite statement, by an organized body on American soil, of what to-day is recognized as the distinctively American and true doctrine of the right relation between Church and State."

Placing herself right so early on that fundamental question, later in the times that tried men's souls she and her adherents were on fire with patriotism. Her Revolutionary record has not the slightest smirch upon it. Opponents themselves being judges, she stands the most unqualified advocate of the political principles which permeate the American nation. None of her ministers deserted our country in Revolutionary days; none of them prayed or fought for the British cause. They were all active patriots. Their ecclesiastical constitution contained the seed of the Federal. And their record in maintenance of civil and religious freedom is untarnished. "Independents in New England and Episcopalians in the Middle colonies did deny to others the freedom they claimed for themselves; Presbyterians, however, whether of British, Scotch, Irish, or Continental origin, never assailed the rights of their fellow-men. Holding strenuously to the truth that 'God alone is Lord of the conscience,' they protected the doctrine they professed. And none have been more persistent in maintaining true liberty in Church and in State, none have been more thoroughly Presbyterian in doctrine and practice, than the men of that race whose traditions cluster about the siege of Londonderry and the conventicles of the Covenanters. To them

American Presbyterianism is largely indebted for its vigor, tenacity, and prosperity" (Dr. W. H. Roberts's *Sketch of the History of the Presbyterian Church*, p. 7). And to its Presbyterianism this nation is largely indebted for the securement and preservation of its civil and religious freedom; and that has in turn given Presbyterianism a warm place in the affections of Americans.

The Divine Message.

Let it not be supposed that the design of the foregoing statements is to make the impression that the Presbyterian Church has accomplished all that it should have done, or reached the position that it should occupy, or exhibited the faithfulness that should characterize it; or to cause it to indulge in boastfulness or self-glorification, and in depreciation of its sister churches. God forbid! It has not yet reached the mark, nor does it look with envious or jealous eye on the other churches of the land. It bids them God-speed in the one work of the glorified Redeemer. They and it all need to be stimulated to increasing efforts against the common enemies and in the advancement of the one kingdom. And one way in which to apply that stimulus is to award due credit to what has been done and to magnify the divine grace in it. Of the two, optimism is more effective than

pessimism. Truest success is reached through the happy mean between them. And as we have shown, in this little volume, the remarkable growth with which God has blessed Presbyterians in the whole United States—and, more concentrated still, in Pennsylvania, and especially in Philadelphia, which is a striking microcosm of both State and nation, and of what both are to be more and more in the future—we think this message has a pointed and special application to the Church in them all:

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth.

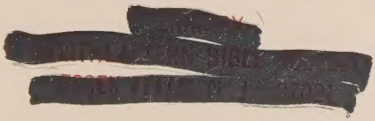
"I know thy works. Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before my feet and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. *Hold that fast which thou hast, that no man take thy crown.*"

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